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## THE ZULU WAR.—THE CHALLENGE OF THE OPPOSITION.

We are glad that the leaders of the Opposition in both Houses of Parliament have decided to challenge the policy of the costly and sanguinary war to which the country has been committed by Sir Bartle Frere. The debate in the House of Lords will take place on Tuesday next, on which evening Lord Lansdowne, a subordinate member of the late Government, will move a resolution condemnatory of the war. Lord Blachford, by his brilliant and, at the same time, convincing article in the *Nineteenth Century*, has probably foreshadowed the line which the Liberals may be expected to take in vindication of public law and morality. The Liberals are so small a minority in the hereditary chamber, that usually their leaders in the Lords shrink from the responsibility of a division; but it is gratifying to learn that on this occasion Lord Lansdowne will, with the approval of his party, divide the House. In the House of Commons on Thursday, March 27, Sir Charles Dilke will move a resolution which, although temperately expressed, contains the gist of the case against the representatives of the Crown in South Africa. It will be observed that the resolution does not expressly condemn the conduct of the Home Government. This, no doubt, is due to the fact that up to the present moment the Government have not told the public whether they approve or disapprove of Sir Bartle Frere's proceedings. They have condescended to inform the House of Commons of their intention to support Lord Chelmsford, but they have not been equally communicative with reference to the High Commissioner. Having regard to the terrible nature of the disaster at Isandula, and also to the circumstance that it originated in the neglect of the most ordinary military precautions, the Government have assumed a grave responsibility in deciding to continue Lord Chelmsford in the position of commander-in-chief; but at the same time we should greatly regret if criticism of the military operations had the effect of diverting attention from the policy of the war itself, and especially from the conduct of the man who is the acknowledged author of the war. Whosoever may ultimately prove to have been guilty of the neglect or incapacity which occasioned the sacrifice of so many valuable lives at Isandula, it is impossible to doubt that the responsibility of any individual commander is a trifle almost as light as air compared with that which necessarily rests upon the High Commissioner, who has caused a friendly, although barbarous, country to be invaded in the sacred but much-abused name of

civilisation and Christianity. Sir Charles Dilke's resolution regrets that "the ultimatum which was calculated to produce immediate war should have been presented to the Zulu king without authority from the responsible advisers of the Crown, and that an offensive war should have been commenced without imperative and pressing necessity or adequate preparation." The Government may endeavour to get rid of a motion which contains this perfectly unanswerable statement by putting up Mr. Hanbury to move the previous question, but it is difficult to see how they can meet it with a direct negative. If they do, they will lay themselves open to the imputation of having secretly encouraged Sir Bartle Frere to begin a war which Sir Michael Hicks-Beach's despatches earnestly deprecated.

Telegraphic news from Capetown comes down to February 25. We regret that, although Cetewayo has made no attempt to cross the Buffalo or the Tugela, it is impossible to regard the position of affairs as hopeful. It is true that there is a concurrence of testimony to the effect that the Zulu king intends to act strictly on the defensive, and that, in fact, the irruption of his troops into the colony at Rorke's Drift took place contrary to his orders; but unfortunately, even if we could rely upon Cetewayo's moderation, the policy in which our representatives have embarked has created for us other elements of difficulty and danger. The various outbreaks on the Cape frontier were suppressed with the assistance of large bodies of loyal natives, chiefly Fingoes and Tamboekies. These Kaffirs have shed their blood for the British Government just as the Basutos and the Natal Zulus have since done in the war with Cetewayo. Sir Bartle Frere came to the conclusion that the disarmament of the natives was a measure necessary for the protection of the colonists, and if he had been content to disarm the insurgent tribes and to take vigorous steps to prevent arms and ammunition from being sold indiscriminately to the Kaffirs, he would have shown a statesmanlike temper. But the High Commissioner is essentially a theorist; and, unfortunately, even though he may adopt a theory which is wise and reasonable in itself, he is yet apparently unable to resist the temptation to carry it out at all costs and without reference to the different nature of the circumstances which may exist. Thus it happened that in this matter of disarmament both loyal and disloyal natives were treated exactly alike, with the natural result that the former are now seething with excitement if not disaffection. It is simply suicidal to disarm tribes whose loyalty has successfully passed through the ordeal of a war of races on a distant frontier. They have the same feelings as other men, and not being philosophical enough to chew the cud of disappointment in silence, they are only too likely to adopt their own mode of repaying us for our ingratitude and distrust. We have done our best to exasperate the Basutos by transferring their surplus revenues to the Cape Colony, instead of spending the money—as real protectors of the native race would have done—upon works of public utility in Basutoland. Hereafter it will puzzle the historian to tell why it was that Sir B. Frere ever came to be regarded as a friend of the Kaffir tribes in South Africa. His chief adviser is Mr. Sprigg, who is certainly an anti-native politician of a very pronounced type; and one of the last acts of the Cape Government has been the issue of a notification that 113,000 acres of confiscated native land, lying between the Kei and

Qora rivers, will be sold by auction in April next. The Government notice does not tell us how the natives are to exist whose lands are thus ruthlessly appropriated for the use of the colonists.

It is very necessary that all missionaries and friends of missions should protest against the policy of the Zulu war and the acts of spoliation which are being committed in the Cape Colony. Sir B. Frere evidently anticipates that his proposal to open up Zululand to missionary efforts will have the effect of propitiating the religious public. For our part we have no faith whatever in the propagation of Christianity by force; and any missionary who approves of an unjust war on the ground that it will prepare a way for the Gospel is guilty of violating the most elementary teachings of the Christian religion. We cannot but think that the conduct of some of the Norwegian missionaries in Zululand is very objectionable. Cetewayo unquestionably disliked them, and had no wish that they should remain in his country. It should, however, be remembered that they were not expelled by him, and that after the first signs of persecution, they made no attempt to hold their ground, but voluntarily retired into Natal. In taking this course they may have acted, not only with prudence, but with a due regard for the best interests of their mission; but it seems to us that they would have shown more of the true missionary spirit if they had not so persistently helped Sir B. Frere to frame his indictment against the Zulu king.

## THE MORAL OF THE AKENHAM CASE.

It is important that the discussion of merely personal incidents should not divert attention from those points in the case of *Drury v. Wilson*, which have a bearing on questions of far greater interest than the recent occurrence in the vicinity of Akenham churchyard. They are few, simple, and easily dissevered from merely extraneous and collateral issues.

The parents of the deceased child were Baptists, and therefore their child had died unbaptized. In that respect the case is one of a large number of cases. The clergyman of the parish objects to a burial service in the churchyard over the remains of the unbaptized, and it does not appear that, like some other clergymen, he makes a point of being ignorant, if he can be, whether deceased persons have been baptized or otherwise. In that respect also there is nothing uncommon in the case; since there are, no doubt, hundreds of clergymen who take the same view of the matter as Mr. Drury; though they, happily, express it in a different manner. They have the law on their side, and the law not only justifies their refusal to conduct a service, but will not allow any one else to do, in the churchyard, that which their scruples—to use no stronger phrase—will not allow them to do.

The speciality of the case lies in this—that Mr. Drury was not content with exercising the authority which the law gives him within the churchyard, but assumed authority which he did not possess outside the churchyard—viz., in an adjacent meadow. He denied a great deal in his evidence, but he admitted what we have now stated, and much more. For he told the Dissenting minister who was conducting the service in the field that—we are quoting his own words—"he had no right to perform a service there. I said I did not regard him as having any authority there at all; that I would not

recognise his authority." "I was in the performance of my legal duty : Mr. Tozer had no legal duty." "He had no right to interpolate a service after the priest had met the corpse at the church-gate."

That is to say, in this free England of ours, when the law denies the use of a burial-service in a churchyard, the Established clergy have a right to prohibit the performance of a service out of the churchyard as well ! The fact that Dissenters should be driven to the humiliation of having to lay the coffins of the dead on the ground in a common field, while they conduct a short religious service, in accordance with their habit and with their feelings—that is not degradation enough for established clergymen of the Drury type, who must prate about their own authority, and, without any warrant, deny the authority of others!

But Mr. Drury, we may be told, is an exceptional person. We hope he is; but why should the Nonconformists of Akenham and Claydon have to suffer annoyance at the hands of even an exceptional person ? If this eccentric "priest," as he calls himself, had been acting in a magisterial capacity, there would have been a possibility of obtaining some redress, for, if a reprimand from the Lord Chancellor had proved unavailing, his name would have been removed from the Commission of the Peace. But being a clergymen, and a beneficed clergymen, he is a public functionary who is virtually irresponsible, and incapable of removal for such misbehaviour as he is proved to have been guilty of. We doubt that even his bishop has reprimanded him; for of what utility are episcopal monitions in the case of one who treats them as Mr. Drury is proved to have done ?

Probably, so long as the Church remains established by law, this is an evil which will never be got rid of, and that fact furnishes a strong reason why disestablishment should be hastened as much as possible. The extent to which clerical authority and influence are abused in the rural districts, to the annoyance and discomfort of Nonconformists, and of the poor who have any spirit of independence, is by no means fully known by the inhabitants of the large towns, where prudence, as well as right feeling, exercises a restraining influence on the clergy of a very salutary kind. There is, however, no reason why we should wait for disestablishment to prevent the recurrence of so lamentable a scene as that lately witnessed in this Suffolk parish. Had Mr. Osborne Morgan's Burial Bill been passed last session it would not have happened. A Dissenting burial service would have been performed in the churchyard, as of right, and Mr. Drury would have had no pretence for talking about his own authority, or questioning that of anyone else. Moreover, had he interfered with the service as he did interfere with this service, he could have been prosecuted for "indecent behaviour," and for "wilfully obstructing" the burial, and would have been adjudged guilty of a misdemeanour. And yet the passing of the bill is objected to because, forsooth, it would lead to discreditable and offensive scenes in parish churchyards—as though anything more discreditable, or more offensive, than this particular incident could well be imagined !

Plainly, Mr. Drury, without meaning it, has driven another nail into the coffin of the existing burial system, and we think he has also driven a nail into another coffin at the same time. For, if Nonconformists are indignant at the act of Mr. Drury, Churchmen may almost gnash their teeth at the infatuation which has brought under public notice the disreputable condition of the Church of England in two adjoining Suffolk parishes. There is a rector, with an income of 260*l.* a year from one and 240*l.* a year from another, and—whatever may be the case at Claydon—there are only occasional services in Akenham Church, and the Church itself is described as being in a filthy and dilapidated condition—so that the rural dean said in his evidence that he should be very sorry to have to sit down in any part of it ! It was stated by the clerk that there were no Churchmen in Akenham; but that, we under-

stand is a mistake: there are Churchmen as well as Dissenters, but they are driven away to surrounding churches by Mr. Drury's sacerdotal and other antics.

Now, here are not only 506*l.* a year a great deal worse than wasted on an official who is evidently doing no good; but the Church of England, and even religion, is damaged by the continuance of such a state of things during the existence of a whole generation. Yet, apparently, the law is powerless to secure the redress of the grievance of the parishioners, or to remove the scandal from the Church. Mr. Drury is a fixture, who cannot be got rid of until the Establishment to which he belongs is got rid of. That is the lesson which Churchmen have to lay to heart, and they cannot console themselves with the thought that there is only one Mr. Drury. There are plenty of other parishes where the parishioners would be glad to get rid of their clergymen, and they can no more do it than they can quench the sun or silence the thunder. And they will be left in their helplessness when Nonconformists, by the passing of the Burials Bill, have struck off the clerical yoke.

We are glad to learn that sympathy with Mr. Wilson, the proprietor of the *East Anglian Daily Times*, is showing itself in a practical way, and that it has been resolved to pay the amount of the costs of the recent action by a public subscription. They will amount to something approaching 1,000*l.*—the result, in part, of the plaintiff's determination to have the case tried in London, where his antecedents were unknown. Influential committees are being formed in both East Anglia and in the metropolis, and we hope next week to announce that a good subscription list has been commenced. Meanwhile, subscriptions or promises may be sent to Mr. J. A. Smith, of Rose Hall, churchwarden of Akenham, near Ipswich, or to Mr. Alfred Shephard, 32, Finsbury-circus, and Mr. James Clarke, 13, Fleet-street, London.

#### THE DESTRUCTION OF SZEGEDIN.

The terrible fate of Szegedin has during the past week divided public attention with the slaughter and peril of our own kinsmen in South Africa. The name, although it is that of a great city—the second, indeed, in the kingdom of Hungary—was probably unfamiliar to the majority of newspaper readers in England until it suddenly gained a dread significance from the catastrophe of last Wednesday. But its story of human industry, of perseverance in struggle against nature, and of instantaneous ruin, is only too common a tale of the experience of man. Szegedin was situated on both sides of the river Theiss just south of its confluence with the Maros; the old city occupying the right and the new the left bank of the stream. For a long distance the Theiss meanders through marshy ground uncertain as to its proper bed, and offering many temptations to thrifty enterprise to reclaim land subject to periodical overflows. Along the right bank especially such works had been carried on, and all except only the oldest portion of the town required the protection of embankments from any considerable rise of the stream. Of these bulwarks there were several, not only along the bank of the river, but also crossing the low ground so as to guard the city in the rear. The construction of the town did not indicate much wealth. Very few of its buildings were of stone; which, indeed, was perhaps difficult to procure. Almost all the houses were built of wood or sun-dried brick, which would yield at once, or crumble away under the impact of water. Still it was a place of considerable trade, and its seventy thousand inhabitants were probably better off than are the greater part of the population in our own manufacturing towns at the present moment.

But their chief triumphs over nature became, as is often the case, their direst danger. We compel the earth to yield us up for fuel the forests buried under the ruins of a thousand ages. But the shattered limbs and desolate homes of

hundreds of miners slaughtered every year are a terrible price to pay for our conquest. And so, wherever the powers of nature are set at defiance, the victory is only to be maintained by constant watchfulness against impending danger. But it is difficult or impossible to provide against extraordinary contingencies. Human nature is persistently inclined to disregard dangers that are not forced on the attention by frequent occurrence, and to be satisfied with provision against average risks. In cases where the possible damage is a mere matter of calculable expense, this may be right enough. But where the contingency is irreparable destruction, the tendency is to be regretted. We are far indeed from wishing to throw any blame upon the inhabitants of Szegedin, whose resources were of course limited. But the fate of their town is at least a warning that, where hostile powers of nature are concerned, it is not sufficient to calculate only on their average force. The embankments were an adequate defence against all ordinary winter floods. But the season through which we have passed has been an unusual one. The amount of rainfall and the accumulation of snow around the mountain sources of rivers have been far beyond the average, not only in our own country, but over a great part of the world. With the first thaw the Theiss and its tributaries rose to an alarming height, and for weeks before the catastrophe great alarm was felt. A fortnight ago some of the outer defences gave way, and a considerable tract outside the town was laid under water. Then followed a valiant struggle against the element. The soldiery were set to work to strengthen the remaining embankments; and as the water continued to rise almost the whole able-bodied population joined in the desperate conflict. But on Wednesday evening a stormy north wind arose and drove the flood in violent waves against the loosely piled additions to the banks. Few scenes in human history are more tragic than that which followed. Along the railway embankment, and a dyke that abutted upon it, constituting the last defences, thousands of eager hands strove frantically to strengthen weak places with new breastworks. In the terror, heightened by the darkness, cries of panic were echoed from place to place as the crested waves drenched the workers and made breaches in their defences. Lanterns flashed hither and thither as officials rushed to the points of danger. Despair seized upon the weak-hearted, and stern threats from the soldiery were heard driving deserters back to their hopeless labour. Without, was an apparently shoreless waste of dark water. Within, the lights shone from the wakeful town, where women and children listened in horrible suspense to the sounds of advancing ruin. Towards two o'clock in the morning the banks were overwhelmed in several places, threatening the retreat of the labourers; and, seeing all was lost, the general in command ordered the abandonment of useless efforts. Guns were fired and bells rung to give the alarm, and instantly the streets were crowded with fugitives laden with such household effects as they could hastily snatch up. Thousands thronged to the limited spaces above the reach of the flood. Hundreds took precarious refuge in upper stories or on roofs, whence they were rescued by barges and pontoons. They had little time for their escape; for the morning light showed the streets submerged by fifteen feet of water, into which the flimsy houses were rapidly crumbling away.

This is one of those immeasurable disasters that appeal to the sympathy and benevolence of all Christendom. A large number of people are believed to have been drowned. Out of some 9,700 buildings, of which the town consisted, not more than about 500 are left standing, and many of these must succumb. The place is so utterly ruined that it is questionable whether any attempt will be made to reconstruct it on the same site. The population may find it expedient to remove to the new town on the opposite bank, which is apparently uninjured. But, meanwhile, there are nearly 70,000 people homeless and a very large proportion of them

temporarily destitute. We are glad to note that the Lord Mayor has opened a fund at the Mansion House for their relief; and contributors to this fund will do more to brighten the fame of our country and increase its influence in the world than all the forces we have sent out to plunder Afghanistan and slaughter Zulus.

#### THE POLITICAL SITUATION IN FRANCE.

THE debate and resolution of the French Chamber on the proposal to impeach the De Broglie Ministry may be profitably read together with Mr. Frederic Harrison's "First Impressions of the New Republic," in the current number of the *Fortnightly Review*. He there tells us that "the great burdens which cramp and weigh down the Republic may be summed up under two heads. The first is the fatal legacy of democratic dogma which it has received from the zealots who founded the new era in Europe. The second is that curse which it inherits from all preceding Governments for centuries—the belief that it can alter opinions by laws, and can reform social states by the arm of the judge and the sword of the police." The party said to be freest from these vices is the Extreme Left, whose extravagant ideas are described as nothing more than what is actually realised in England, and regarded as a matter of course. Amongst these ideas is that of a complete amnesty for political offences committed under obsolete conditions. It is a little curious—we do not say it is inconsistent with Mr. Harrison's view—that in the recent proceedings with regard to the impeachment, the Extreme Left have been the party of vengeance, while the more conservative Republicans have advocated a course practically amounting to an amnesty. Is this a contradiction to the above estimate of party temper? We think on the whole it clearly shows that the Radical Republicans are by no means free from the inveterate intolerance of opposition so characteristic of French politics. But before we convict the Extreme Left of gross inconsistency, we ought to remember certain differences between the cases of the De Broglie administration and the Communards. In the first place some 30,000 of the latter have been shot, imprisoned, or exiled, while the Ministerial conspirators—if conspirators they were—retain life, property, and comfort. Men may well think that vengeance has gone far enough in the one case, even if they would not have it slumber in the other.

But farther, the crimes alleged in either case naturally assume a very different hue according as popular liberty or a strong Government is the ideal aimed at. The murders committed in the name of the Commune stand of course in a category by themselves, and must surely be condemned by politicians of every school alike. But then these crimes were wrought by a very limited number of men, and the vast majority of the Communists were condemned on very different grounds. Their offence consisted in open rebellion against a form of government which they rejected because they thought, with too much truth, that it would continue the evils of kingcraft and imperialism in another form. But the crime alleged against the De Broglie Administration is that after swearing allegiance to the Republic, after entering its service, and while accepting its pay, the chiefs of that Ministry conspired together to urge and facilitate a *coup d'état*, by which the Constitution was to be perverted and overthrown. Now if this could be proved, we have no hesitation in saying that it would be a worse form of treason than any popular rebellion. And we can well understand that the Extreme Left should be ready to condone the latter, while relentlessly following the former with vengeance. But the possibility of proof is just the point on which no one can well form an opinion unless he had access to information possessed only by the French Government. All we know is that Marshal MacMahon seemed for a while likely to prove obstinate; that ominous military movements were made; and that a violent

soldier was placed in command. But all this amounts only to suspicion, and may have been fully accounted for by the contemplation of a step strictly within the limits of the Constitution. For the Marshal would have been clearly within his right if he could have secured the assent of the Senate to a second dissolution; but he would very likely have raised a spirit of discontent that would have seriously threatened public peace. But if it be treason to exert to their utmost the elements of autocratic power remaining in a popular constitution, it is a sort of treason with which we in this country are now too familiar to profess any holy horror about it.

Of course, it may be that the French Government knew the reality of the deeper guilt alleged, yet shrank from sanctioning the impeachment because of the disturbance that would be caused to a season of rest already so fruitful in good results. And that seems to be the prevalent impression on this side the Channel. It is favoured by the fact that, though M. Waddington opposed the impeachment, he yet supported M. Rameau's vote of censure, which really stigmatises the De Broglie Ministry as criminal. The French feeling for theatrical display is manifested in the additional resolve to placard the vote of censure throughout the country. But the proceeding is not as logical as French political action usually is, at least in form. The effect of the vote is to condemn the Duc de Broglie, without trial, for an offence which, if he was really guilty of it, required no mere censure, but solemn impeachment and condemnation. Perhaps this departure from logical forms may be a good sign. It may permit a little more adhesion to the logic of facts. France still requires long years of peace and rest to heal the cruel wounds of war, and hush the voices of faction. To have instituted a great State trial just now would have been to throw all the nerves of the nation into a fever of excitement. Such agitation always stimulates the Red Republicans, while it alarms the peasantry, and thus brings about the condition of things most favourable to Imperialist machinations. Indeed, the worst feature of the recent debate has been the imprudent persistency of the Extreme Left, and their desire to exalt the claims of righteous anger above obvious considerations of national welfare.

#### RELIGIOUS PROVISION OF THE CHURCH OF ENGLAND IN 1879.

To the Editor of the *Nonconformist*.

SIR.—There seems to exist just now a general curiosity to know the facts as to the relative position and rates of progression of the Church established in England and Wales and of the Free Churches of the country. It is nearly twenty-eight years since the last religious census was taken in England in the spring of 1851, and the remarkable activity of all the principal religious bodies in works of material extension in the meantime has resulted in changes which have rendered the returns of 1851 obsolete as evidence of the comparative influence, resources, numerical strength, and aggressive force of the rival Churches. I recently sent you a statement exhibiting the probable provision by all the non-established communions of England and Wales of accommodation for public worship at the present date, which seems to have received some favourable attention as an attempt to ascertain the facts on that side of the question. I have since expended some time in working out a similar statement as to the church sittings of the Establishment in all the English and Welsh dioceses. I send you the result. Your readers will see that I have gone about the inquiry after a fashion of my own. Instead of taking the returns of 1851 as a basis of calculation, and then seeing how many churches and other places have been erected since—a process which is utterly unsatisfactory in its product, and leaves room for all sorts of speculative and extravagant suggestions and assumptions—I have considered that what was to be done was to find out directly what was the actual provision now, and that the surest way to get at this was to take each diocese by itself, and to obtain from all the available published official returns and other sources data which might serve to supply in whole or in part the necessary infor-

mation; and that, where exact particulars were wanting, should yield the groundwork for a fair computation. Fortunately, for most of the larger dioceses, whose populations have increased apace since the last returns, and whose church provision has also grown fast, we have, in their respective Diocesan Calendars, complete statistics of sittings in all the churches and subordinate places. By working out the totals of these, we obtain precise results from unimpeachable Church sources as to the provision for worship by the Church of England in the great centres of population. In this way, out of a total estimate, below, of something over 6,000,000 of sittings credited to the Church of England, nearly 4,000,000 are derived from detailed statistics in Church Calendars, and therefore cannot be decently disputed by any Churchman. And with regard to the remaining third part of the total number, the data from the calendars as to number of places, population, new erections, &c., and from other sources, such as the Parliamentary Return of church-building made in 1875, are sufficient to enable a close computation of the Church provision to be made. In any cases where there might from the nature of the evidence be room for dispute, I have preferred to err, as I believe, on the side of liberality in the estimate. I am sure that neither you nor any other reasonable Nonconformist would wish, any more than I do, to minimise the truly great and munificent work of the Established Church in building new churches and restoring old ones within the last thirty years. That Church, indeed, with its 10,000 ancient fabrics, has every year to spend a larger sum on reconstructions and restorations than can be appropriated to new foundations; and whilst it may be the fact that the Free Churches have added more new sittings to their provision of late years, the voluntary money contribution of the State Church for works of extension and structural improvement probably equals, if it does not exceed, the united expenditure of all the other Christian organisations amongst us.

I subjoin the particulars deduced respecting the provision for worship in each diocese in England and Wales:—

#### PROVINCE OF CANTERBURY.

CANTERBURY.—The last Calendar for this diocese does not supply the details of sittings in the churches included. The Parliamentary Return of new erections from 1840 to 1874, inclusive, gives the names and cost of seventy-seven new churches built in the diocese of Canterbury in those thirty-five years (besides many restored and a number rebuilt). The towns in which the increase of churches has been most material are, Croydon, in Surrey; Dover, Folkestone, Maidstone, Margate, and Tonbridge (with Tunbridge Wells) in Kent. Rather more than two new churches per year on the average were built during 1840–1874. The same rate between 1851 and 1878 would give about sixty new churches in that period, and, at 500 sittings per church on the average, 30,000 new sittings. Total number of sittings returned in 1851, 151,204; given in the Calendar summary for 1879, 169,292 sittings; my computation, allowing for some increase in rebuilding, 185,000. Population, 1851, 417,099; 1871, 567,091.

LONDON.—The details of church accommodation are not printed in the London Calendar for 1879. A small portion of the diocese has recently been detached and joined to the new diocese of St. Albans. It now contains 446 benefices, and about 590 places of worship, including temporary churches and mission-rooms. According to the returns of "Religious Statistics of London" in 1878, now just published, the churches in that portion of the diocese of London within the area of "Smaller London" contained a total of 412,938 sittings. There are about 116 churches and chapels-of-ease beyond this area in the rural deaneries of Ealing, Enfield, Hampton, Harrow, Uxbridge, and part of Highgate, which contained 45,089 sittings in 99 churches in 1851, and may now contain about 55,000 sittings in 116 places. Sittings returned in the diocese in 1851, 393,825; in the Calendar summary for 1879, 398,841 sittings; my computation, 412,938 plus 55,000=467,938, or roundly, 468,000 sittings. Population, 1851, 2,143,340; 1871, 2,656,181.

WINCHESTER.—This diocese has recently surrendered the whole of its metropolitan churches in East and Mid-Surrey to the reconstructed diocese of Rochester; and now comprises West Surrey, Hampshire, and the Channel Islands. Population in 1851, 1,680,412; 1871, 1,240,000. The Calendar for 1879 contains the sittings for each church and chapel, with other information, in paragraph form, which makes the figures difficult to cast up. I have gone through the churches place by place, and obtained a total of 252,560 sittings in 592 places. For about 30 mission places unstated I allow 8,000 more sittings, giving an aggregate of 260,560 sittings for the diocese. The Calendar return of places gives—benefices, 529; chapels, 68; school chapels, 31; total, 626 places. Sittings returned in 1851, for the larger area then embraced, 286,268; in the last Calendar summary, 270,000.

BANGOR.—One of the small Welsh dioceses. The Parliamentary Return made in 1875 states that, besides churches rebuilt and restored, 26 new churches were built in this diocese from 1840 to 1874. From their cost, more than half of these churches must be very small. At the rate of three new churches in four years, during the period included in that return, there may have been about 21 additional new churches built in Bangor diocese since 1851. The additional sittings may be estimated at about 10,000; and 3,000 sittings more may be added for old places enlarged or rebuilt since 1851. Sittings returned in 1851 for the diocese, 45,303; in the Calendar for 1879, 53,920; my computation, 58,000. Benefices in 1879, 138. Population in 1851, 192,961; in 1871, 209,162.

**BATH AND WELLS.**—The population of this diocese has but slightly increased since the last religious census. It was 424,492 in 1851, and 430,826 in 1871. The increase of churches has accordingly been apparently small, although much money has been expended on restorations of old churches. In 1851, 550 places of worship were returned in the diocese, with a total of 172,223 sittings. In the Calendar for 1879 the return is 484 benefices, and 179,252 sittings. My computation is 190,000 sittings, seeing that the Calendar total has not been revised for some years.

**CHICHESTER.**—The Chichester Diocesan Calendar for 1877 contains full particulars of sittings in all the churches. Casting them up we get a total of 149,225 sittings in 297 places, to which may be added 1,800 sittings for six of the smaller places whose sittings are not entered. Total—benefices, 311; places of worship, about 370; sittings, 151,025. Sittings returned in 1851, 108,066; in the Calendar summary for 1879, 183,612. The increase in provision has been chiefly in the towns frequented as watering-places on the coast of Sussex—Brighton, Eastbourne, Hastings, St. Leonards, &c. In Brighton nine new churches were built between 1840 and 1875; in Chichester, one; in Eastbourne, three; in Hastings, three; in Hove, three; in St. Leonards, six; and in Worthing, two. Population of the diocese in 1851, 836,844; in 1871, 416,328.

**ELY.**—The Ely Diocesan Calendar for 1879 contains details of sittings in all the churches. The total of returned sittings in the diocese is 197,343; but there are thirty-five of the minor places for which sittings are not entered, for which allow 200 sittings per place, or 7,000 sittings. About thirty mission places and licensed rooms not reckoned in the above are named (excluding temporary licences for schools whilst the churches were under restoration), for which allow 150 sittings each, or 4,500. Total sittings in the diocese as thus obtained, 208,843, in about 630 places. Number of benefices, 554. Sittings returned in 1851, 164,941; in Calendar summary for 1879, 172,263. Population of the diocese in 1851, 482,412; in 1871, 519,286.

**EXETER.**—This diocese, which before embraced the counties of Devon and Cornwall, has lately been divided on the formation of the new see of Truro for the county of Cornwall, including about one-third of the provision of sittings in churches contained in the old diocese. The Exeter Diocesan Calendar for 1879 does not furnish the details of church accommodation. There are now 493 benefices in the diocese, and I count close upon 600 places of public worship belonging to the Established Church. Some 240 parishes have fewer than 500 of a population, or an average of about 350 persons each. The small churches of these rural parishes will contain perhaps 200 sittings, one with another, or 48,000 in 240 places. Then, 132 other parishes have populations varying from 500 to 1,000, and averaging, say, 700 persons, to each of the 132 churches of which an average of 350 sittings might be allowed. For 147 other parishes, with populations exceeding 1,000, I allow 600 sittings to each church (the average number of sittings in churches in the principal towns of Devonshire as returned in 1851), or 88,200 sittings. About 80 other minor chapels and mission-rooms, at 200 sittings per place, give 16,000 sittings. Total computed number of sittings in the diocese, in 600 places, 198,000; sittings per place, 330. Estimate in the Calendar for 1879, *circa* 170,000 sittings. In 1851, places in Devon, 549; sittings, 191,710. Population in 1851, 567,098; in 1871, 601,374.

**GLOUCESTER AND BRISTOL.**—The Calendar of this diocese for 1879 does not supply the needed details of sittings in each church. The diocese is stated to contain "466 benefices and 522 churches." In 1851 there were returned for the diocese 528 places of worship belonging to the Established Church; but, doubtless, a considerable number of these were temporary promises, which have since been displaced by permanent and better buildings without increasing the numerical account of churches and chapels. The increase of churches since 1851 has been principally in the larger towns—Bristol, Clifton, Cheltenham, with some addition also in Gloucester, Stroud, and the Forest of Dean. There are in the diocese 308 parishes with less than 800 of a population, or an average of under 500 persons each. These 308 churches for small rural places may be taken at an average of 250 sittings per church, or 75,000 sittings. Besides the ecclesiastical parishes in Bristol, Clifton, Cheltenham, and Gloucester, there are about 140 parishes in the diocese with a population of over 800 persons. At 500 sittings per church for these more populated parishes there would be 70,000 sittings in the 140 churches. Sixty populous parishes in Bristol, Clifton, Cheltenham, and Gloucester now have churches averaging 900 sittings per church, or 54,000 sittings. Together the above make 508 churches to the 466 benefices returned in the diocese. But about a dozen mission-rooms were found in Bristol in 1872, and other licensed rooms elsewhere, and several chapels-of-ease, may give about 35 such places, with, say, 200 sittings each on the average, or 7,000 sittings. Total estimated present provision in the diocese, 208,000 sittings in 543 places. Sittings returned in 1851, 181,734. Estimate in Calendar summary for 1879, 197,568. Population of the diocese in 1851, 538,109; in 1871, 637,028.

**HEREFORD.**—The Parliamentary Return of 1875 shows that about 20 new churches were built in this diocese from 1851 to 1875. At the same rate five more churches may have since been built. Some of the churches, by their cost, are small, and an addition of 10,000 sittings for the new churches since 1851 will be near the mark. The Calendar of the diocese for 1879 gives, however, detailed returns of church sittings. I reckon up therefrom 98,336 sittings in 397 places, and allow 5,000 sittings for 24 other places unstated; total, 103,336 sittings in 421 places. Benefices, 363. Sittings in the diocese returned in 1851, 94,678; places, 417. Estimate in Calendar summary for 1879, 102,685 sittings.

**LICHFIELD.**—The Lichfield Diocesan Calendar for 1879 contains the fullest details of church accommodation in this great diocese, both in permanent churches and in mission-rooms (which are very numerous). On counting up the columns I obtained a total of 327,334 sittings in 694 churches; and there are about 20 small places of which the sittings are omitted, for which allow 3,000 sittings. Of mission-rooms (licensed and unlicensed) there are 277, containing 45,454 sittings. Total of sittings in the diocese, in 991 places, 375,788. Benefices, 717. Sittings returned in 1851, 297,297,

Estimate in Calendar summary for 1879, 305,933. Population in 1851, 1,022,080; in 1871, 1,356,869.

**LINCOLN.**—The Calendar of this diocese for 1879 gives complete statistics of sittings in all the churches. The total of the addition gives 256,302 sittings in about 930 places. Benefices, 810. A few of the benefices are entered as having "no church." Sittings returned in 1851, 213,772; in the Calendar summary for 1879, 238,831. Population in 1851, 677,649; in 1871, 757,491.

**LLANDAFF.**—The Parliamentary Return published in 1875 gives about thirty-eight as the number of new churches built in this diocese between 1851 and 1875, the majority of them (by their cost) of no large size.

At the same rate, seven more churches may have been built in the subsequent four years, 1875-78; total, forty-five new churches, at, say, 400 sittings per church, giving 18,000 additional sittings since 1851; but some of the old churches may have been somewhat enlarged in restoration. Sittings returned in 1851, 55,220. The Calendar summary for 1879 gives 85,980 sittings in the diocese, in 239 benefices. That is probably quite equal to the real number, which I therefore set down at 86,000. Population in 1851, 337,526; in 1871, 503,504.

**NORWICH.**—The Diocesan Calendar of Norwich for 1879 supplies the required particulars of church accommodation. This diocese contains a remarkable number of rural parishes with very small populations, and a great many little churches. The number of benefices is 914; but 61 of these benefices are marked either "no church" or "church in ruins." A number of the smallest parishes are coupled to make benefices. The sittings are given for each of 957 churches and chapels, and give a total of 261,519 sittings, averaging 273 sittings per place. About 57 places, in parishes mostly with very few inhabitants, have no sittings returned, for which an ample allowance will be 250 sittings per place, or 14,250 sittings in total. Thirty-two small places are entered as having "sufficient" sittings; and, by the population, 200 sittings on the average for each must be a good deal more than sufficient; or 6,400 additional sittings for these places. Total sittings in the diocese, 282,169 in 1,046 places. Sittings returned in 1851, 264,240; Calendar summary estimate for 1879, 294,777. Population in 1851, 671,583; in 1871, 668,123.

**OXFORD.**—The Oxford Diocesan Calendar for 1879 affords a statement of the sittings of each church in the diocese. On counting them I arrive at a total of 226,539 sittings returned for about 718 places; and allow 1,000 sittings for four small places of which the sittings are not marked, making the amount for the diocese 227,539 sittings in about 717 places. Number of benefices, 644. Sittings returned in 1851, 196,323; in Calendar summary for 1879, 217,425. Population in 1851, 508,042; in 1871, 551,772.

**PETERBOROUGH.**—The Calendar for this diocese for 1879 contains no particulars of church sittings. An approximate estimate of their total may be arrived at thus:—The population of the diocese in 1851 was 465,671; in 1871, 534,731. The increase has been almost entirely in four or five towns, Leicester (with its suburbs, Belgrave, &c.), Northampton, Peterborough, and Kettering. There are about 420 parishes in the diocese (besides united parishes) which have populations under 800 persons, averaging from 400 to 500 souls each parish, and each of the 420 churches in those places may contain on the average about 250 sittings, or 105,000 sittings altogether. In Leicester, Northampton, and Peterborough the church sittings in 1872 were found to be in all 25,982 in 86 churches and mission-rooms. Thirty-three churches in these towns are named in the Calendar for 1879, and 28,000 sittings may be reckoned for them. There are 134 other parishes in the diocese, with populations of 800 souls and upwards, and to each of those 134 churches 500 sittings on the average may be given, or 67,000 sittings in the whole. Chapels and mission-rooms are not fully entered in the Calendar; but I suppose 40 such places in the diocese, with 200 sittings each, or 8,000 sittings. Sittings returned in diocese in 1851, 180,011; estimate in Calendar summary for 1879, 196,222. Total as above estimated, 208,000 sittings in 627 places. Benefices, 570. The total of sittings is the same we have found to exist in the contiguous diocese of Ely, with 630 places and 554 benefices, and nearly the same population.

**ROCHESTER.**—No Calendar for the diocese has been issued, I am informed, since 1876, and in the interval the see of Rochester has been essentially re-formed by the detachment of the counties of Essex and Herts, which were the main constituents of the old diocese, to form the new one of St. Alban's, and by the transfer of the eastern half of Surrey from Winchester diocese to that of Rochester. A new Calendar for 1879 is shortly to be published, which, I trust, will contain details of the church accommodation. The general Calendar summary for 1879 gives the benefices in the reconstructed diocese as 300, and the church sittings as "circa 105,000"; but the statement of sittings must be grossly wrong in the direction of understatement. This diocese now includes nearly the whole metropolitan portions of Surrey and Kent. Winchester has surrendered about 140 benefices in Surrey to Rochester, and probably about 220 or 230 places of worship—churches, chapels, and mission-rooms. According to the "Religious Statistics of London" just compiled, the number of Church of England sittings in metropolitan Surrey is now 127,776, to which I add, by estimate, about 30,000 sittings in that portion of Surrey beyond the London boundary allotted to Rochester. In the metropolitan part of Kent, within this diocese, the same returns give 50,124 church sittings, and in the remaining part of Kent, beyond the London boundary—the deaneries of Gravesend, Rochester, and Cobham—the estimate of sittings is about 20,000. These items together yield an estimated provision in the new Rochester diocese of 227,900 sittings. This estimate may be corrected by the new diocesan Calendar, when it is issued.

**SALISBURY.**—The current Calendar of this diocese is not before me, and I cannot say whether it contains details of sittings. The diocese, which consists of Dorsetshire and the greater part of Wiltshire, has no large growing towns. Its population was 379,296 in 1851, and was not much greater (383,514) in 1871. The increase in church provision would not, therefore, be likely to be large. There has been, however, a large expenditure in rebuilding and restoring the old parish churches since 1840, as the Parliamentary Return of 1875 attests; and some new churches have been added, for there are several more benefices now than ten years ago. In over seventy cases the sums spent on church

building, from 1840 to 1875, exceeded 3,000, and part of these would be new foundations, whilst others were enlarged re-edifications. Sittings returned in 1851, 141,489; in Calendar summary for 1879, 155,000; but this return has not been altered for years, and I should compute the present provision at about 175,000, which would provide for all but about 47,000 of the population able to attend worship at one time, although there were 536 non-established places of worship in the diocese in 1851. Benefices in 1879, 480.

**ST. ALBANS.**—This is a newly-created diocese, taken chiefly from the old see of Rochester, and including the counties of Essex and Herts. There are 593 benefices in the diocese, and the return of sittings made out since the detachment of the see, about two years since, is "circa 200,000," which we adopt, assuming it to be approximately correct. Population of the two counties in 1851, 536,616; of the diocese in 1878, 660,117.

**ST. ASAPH.**—This is one of the smaller sees in point of population and church provision. The benefices, which are now 199, have increased by fourteen within as many years; and the sittings, which were returned at 66,159 in 1851, and are given as 68,690 in the last Calendar summary, may be approximately estimated at 75,000. Population in 1851, 236,298; in 1871, 257,098.

**ST. DAVIDS.**—This is the most considerable of the Welsh sees, but its population in 1851 was no more than 407,758; in 1871, 450,039. The number of benefices returned at present is 411. Sittings returned in 1851, 103,797; in the last Calendar summary, "circa 120,000." My estimate is 125,000 sittings.

**TRURO.**—The county of Cornwall (with a small portion of Devon) constitutes this new diocese recently severed from Exeter. The population of Cornwall is stationary, and in 1851 the Wesleyan Methodists alone had 734 places of worship in the county to 265 places of the Church of England. The number of benefices in the new diocese is 233; and, since its construction a year or two ago, the number of sittings has been returned in the Calendar summary as 91,933, which is probably about correct.

**WORCESTER.**—The Worcester Diocesan Calendar for 1879 gives detailed statistics of church accommodation. The total of the sittings returned for the diocese is 241,708; but the sittings in about thirty of the churches, nearly all of them in parishes of small population, are not given, for which a fair allowance would be 200 sittings per place, or 6,000 sittings. Number of benefices, 463; number of churches, 542. Some sixty to seventy mission or licensed rooms also are enumerated; but it is likely their sittings have been included with those of the churches to which they are attached, for the column is headed "total accommodation," and in the prefatory note to the Calendar the editor says:—"In reckoning the total church accommodation of a parish, account should be taken of proper provision which may be made in school churches, or schools, or other rooms licensed by the bishop for the celebration of Divine worship, but no account should be taken of consecrated chapels-of-ease or district churches, which will have their separate notice in the proper place." Thus we compute the total church provision of the diocese at 247,708 sittings. Sittings returned in 1851, 204,104; in Calendar summary for 1879, 211,021. Population in 1851, 752,376; in 1871, 980,982.

#### PROVINCE OF YORK.

**YORK.**—The York Diocesan Calendar for 1879 contains complete detailed returns of church sittings. The total to which I add up the sittings for the whole diocese is 265,186 sittings in about 686 churches, and 618 benefices. There are besides about 170 mission and licensed rooms, including several in farmhouses used for Divine service, for which an average of 100 sittings per room will, I think, be a just allowance, or 17,000 additional sittings, making a total for the diocese of 282,186 sittings. Sittings returned in 1851, 211,911; in Calendar summary for 1879, 225,614; population in 1851, 764,538; in 1871, 1,060,878.

**DURHAM.**—The Durham Diocesan Calendar for 1879 affords exceptionally full statistics respecting church sittings, both in parish churches and mission-rooms, church building, day and Sunday scholars, &c. With regard to church building, it is recorded in the present Calendar that during the seventeen years' episcopate of Bishop Baring, who has recently retired, 119 new churches were consecrated, containing 40,530 sittings, and costing 363,830*l.*, besides a great work in church restoration and enlargement. I find also that 119 new parishes have been founded since 1851 in this very populous and growing diocese. The total of sittings in 377 churches and benefices amounts to 158,317; and the returns of sittings in the mission-rooms, which are numerously planted in the towns, give a total of 29,063 sittings in about 165 places. Total number of sittings in the diocese, 187,370. Sittings returned in 1851, 120,554; in the Calendar summary for 1879, 159,101; population in 1851, 701,331; in 1871, 1,077,569.

**RIPON.**—The Calendar of this diocese affords us the needed statistical information as to church sittings. In this diocese 113 new churches were consecrated from 1851 down to the end of 1876, besides a number rebuilt. A statement in the bishop's Charge, printed in the Calendar for 1877 (p. 76) relieves us from the labour of counting the sittings church by church. Bishop Bickersteth states that "the whole church accommodation is 256,824 sittings." I prefer to take the bishop's figures, as sure to be exact, but add 8,000 sittings for new churches built in the subsequent two years, giving a present total of 264,824 sittings for the diocese. Number of benefices, 472; of churches, over 500. Sittings returned in 1851, 221,055; in Calendar summary for 1879, 229,726. Population in 1851, 1,033,457; in 1871, 1,357,053.

**CARLISLE.**—The Carlisle Diocesan Calendar for 1879 gives the particulars of church sittings in the diocese. This is the most singular instance of enormous error of under-statement as to sittings in the return published in the uniform summary inserted in all the diocesan Calendars. The Calendar for 1879 in this summary gives the sittings in this diocese as only 50,416. They turn out to be more than double that number. I reckon the columns up to a total of 104,356 sittings in about 303 churches, chapels, &c. Number of benefices, 298. Sittings returned in 1851, 47,341. Population in 1851, 154,933; in 1871, 334,786.

**CHESTER.**—This is the only diocese in the province of York the yearly Calendar of which omits the useful column of "church accommodation." The Calendar is

otherwise inferior in interest and fulness to those of the great populous dioceses. An approximate computation of the present number of church sittings in the diocese of Chester may be reached as follows. Its benefices number 422, against 464 benefices in the neighbouring diocese of Manchester. The average population to each benefice in the diocese of Manchester is 4,080, and in the diocese of Chester is 3,440. The urban parishes in the former and the larger town churches are more numerous than in the latter. But the Lancashire portion of the diocese of Chester, including Liverpool and the Hundred, of West Derby will have about the same proportion of good-sized churches as Manchester diocese; the Cheshire portion rather fewer. Of all descriptions there are 603 Church of England places of worship in Manchester diocese, and about 500 such places of worship in Chester diocese. Each place of worship in Manchester diocese represents 613 sittings on an average; and allowing the same number of sittings per place in Chester diocese (which, however, is more considerably rural and less populous), there would be a total in 500 places of 306,500 sittings. But to avoid the possibility of under-estimate, I will add 10,000 more sittings for Chester diocese, making a total of 316,000 sittings. About thirty chaplaincies in gaols, workhouses, asylums, hospitals, and reformatory ships are not embraced in the above reckoning, as I suppose it will be conceded these do not come under the description of any church's special provision for public worship. Sittings returned in 1851, 281,531; in Calendar summary for 1879, 295,705. Population in 1851, 1,183,497; in 1871, 1,451,713. [Note.—The return of sittings for this diocese in 1851, at 281,531, appears to be a blunder, for the county returns of that census give only 125,652 sittings in the county of Chester, and 116,333 sittings in the portion of Lancashire embraced in this diocese, making together a total of but 241,985 sittings, instead of 281,531.]

**MANCHESTER.**—The Manchester Diocesan Calendar for 1879 is very complete in its statistical exhibit of the diocese, and gives the sittings for each church and mission-room. But the official statement at the end of the tables saves trouble. It is:—"Total sittings in the diocese, 340,000, of which 179,012 are free"; and benefices, 466; donative chapels and licensed churches, 9; licensed rooms, 128; total places of worship, 603. But having myself run over the figures, I find that the above total of 340,000 sittings does not include the provisional accommodation in the mission-rooms, which has been reckoned in all other cases. The 128 mission-rooms in this diocese, most of them in school buildings erected for day-schools, contain altogether as enumerated 29,512 sittings, and adding them, the total of sittings in this diocese is raised to 369,512. Sittings returned in 1851, 256,600; in Calendar summary for 1879, 340,386. Population in 1851, 1,395,494; in 1871, 1,893,542. Between the middle of 1851 and the end of 1878, 179 new churches were consecrated in this diocese, of which twenty-nine were rebuilt or in the place of old ones, and 150 were new foundations.

**SODOR AND MAN.**—This is the smallest of the sees, with a population in 1871 of only 54,042. The increase of church provision since 1851 (by the Parliamentary Return of 1875) has been but very slight, and the Calendar summary return, which gives 17,210 sittings and 31 benefices, must be about correct. I give the total as perhaps 18,000. Sittings returned in 1851, 14,978 in 39 places.

Having now gone through the whole of the thirty dioceses, English and Welsh, and explained the means by which the several computations of sittings in each diocese have been arrived at, I append, for reader reference, a table showing the provision in each diocese as now ascertained, and along therewith the sittings returned in 1851, and the last official estimate of the sittings as printed in the Diocesan Calendars for this year. It will be observed that my total of Church of England sittings exceeds that of the total of the Calendar summary by as many as 700,000 sittings.

Yours, &c.,  
STATISTICIAN.

TABLE OF DIOCESAN PROVISION OF CHURCH SITTINGS.

Diocese.	Sittings returned in 1851.	Calendar statement, 1879.	Actual No. of Sittings above computations.
<b>PROVINCE OF CANTERBURY:</b> —			
1. Canterbury	151,204	169,292	185,000
2. London	393,825	398,841	468,000
3. Winchester	286,268	270,000	260,560
4. Bangor	45,903	53,920	58,000
5. Bath and Wells	172,223	179,252	190,000
6. Chichester	108,076	133,512	151,025
7. Ely	184,941	172,263	208,843
8. Exeter	286,885	170,000	198,000
9. Gloucester and Bristol	181,734	197,568	208,000
10. Hereford	94,678	102,688	103,838
11. Lichfield	297,297	305,938	375,788
12. Lincoln	213,772	238,881	256,302
13. Llandaff	55,220	55,980	56,000
14. Norwich	264,240	294,777	282,169
15. Oxford	196,923	217,415	227,539
16. Peterborough	180,011	196,222	208,000
17. Rochester	198,396	105,000	227,900
18. Salisbury	141,489	155,000	175,000
19. St. Albans	—	200,000	200,000
20. St. Asaph	66,159	68,680	75,000
21. St. Davids	103,797	120,000	125,000
22. Truro	—	91,933	91,933
23. Worcester	201,104	211,021	247,708
<b>PROVINCE OF YORK:</b> —			
24. York	211,011	225,514	232,186
25. Durham	120,554	159,101	187,370
26. Ripon	221,055	229,726	264,524
27. Carlisle	47,341	50,416	104,356
28. Chester	281,531	295,705	316,000
29. Manchester	256,600	340,386	359,512
30. Sodor and Man	14,978	17,210	18,000
Totals	4,959,895	5,456,293	6,151,351

The sittings returned in 1851 were increased by Mr. Horace Mann conjecturally from the total here given by nearly 400,000 sittings for 1,037 places of the Church of England (many of them small) which did not return their

sittings. The larger proportion of these have, it is likely, since been superseded by better structures.

#### ECCLESIASTICAL OPINION IN FRANCE.

(From a Correspondent.)

Is it a too sanguine hope that under the present political constitution of France the national interests may become firmly consolidated? Will the majority of the freely chosen representatives of the people succeed in making wise, judicious, and effective use of the commanding power entrusted to their hands?

The first Ministry which, under President Grévy, has been commissioned to direct affairs, partakes, with whatever recommendations it may have, of human imperfections. Through a deficiency from which no equal number of men are ever found exempt, M. de Marcère has already disappeared from among them; another seems likely soon to fall; and even the Premiership itself may possibly change hands from the fact that M. Waddington is little versed in the art of leadership, though possessing qualifications which have proved him fit for the most important of governing departments. This, however, is a state of things which affords reason to hope that M. Gambetta, the statesman who confessedly has made the party of the people, will be called upon not merely to preside in the Chamber, but to direct the movements of an undoubted sympathising majority.

It remains to be seen what part the positively religious influences that dissent from, or are opposed to, Rome will take in the ensuing struggle on education, &c. For the moment, we follow the indications afforded in the latest two issues of *l'Evangeliste* of Nismes. It is the avowed object of the Methodist writers in that journal to promote united action among the Protestants of France, with the view of bringing their common principles to bear upon the people. To this they are stimulated by a persuasion, which they fearlessly avow, that the great majority of the Catholic laity are themselves disposed to break definitively with the See of Rome. The results of the late elections seem to have set them free from priestly fetters. "Since Jacques Bonhomme no longer takes his voting ticket from his *cure*, it is a thing to be foreseen that he will not much longer go to him for a note of confession." In the path of independence, it is only the first step that costs much; and that has been taken. The peasantry, we are assured, have, in many places, ceased to be churchgoers, since the altars resounded with the furious declamations of the priests against the men and the things of to-day. In fact, the political order of May 16 had no sooner been labelled "government by clergy" than it was repudiated by the people. This sentiment of religious freedom grows more and more marked. Nothing, we are told, equals the *headstrength* of a Romish priest except that of a French peasant: "one may say, from obstinate to obstinate and a half!" This rivalry in stubbornness is become a regular conflict in very many communes—no longer a smouldering hostility, but an open war. One of the first results of the fight will be the bowing out of the surpliced teacher from the communal school. It is confessed, however, that there abides among the people a very lively sentiment that religion is a matter not to be dispensed with. Evangelical Protestantism, therefore, steps between to reconcile the desire of independence with the sense of spiritual need. "Could her flag," it is argued, "be unfurled wherever the spirits of men are set loose from Rome, not knowing whether to betake themselves, eager crowds would be seen running to it." In attestation of this tendency, appeal is made to the experience of *nos conférenciers et nos évangélistes* (the former resembling our own tract distributors and Scripture readers), who everywhere meet with a hearty welcome; and that, as is hinted, not as polemists so much as comforters. It is acknowledged further that the separatists from Rome will not come to Protestantism unless Protestantism goes to them. How then are they to be thus met? *L'Evangeliste* makes answer to the following effect:—

Our various evangelistic societies must own to a mutual understanding on the subject. In opening the campaign the several battalions of our little army should combine their movements and arrange their plan of battle. Calls may be expected from the most diverse parts of the field. Itinerant missions are consequently a thing of urgent necessity. It will be long before each station to be created can have a resident pastor. There must be a flying squadron of missionaries and *conférenciers*. These, to be made duly serviceable, must not be the agents of one special society, but in turn the servants of all. The work of this kind undertaken by the Interior Evangelical Mission and prosecuted for some years without interruption, has yielded results sufficient to encourage its continuance on a larger scale. Both French and foreign Christians should be appealed to on behalf of this great work of the conquest of France to the Gospel.

The societies to which *L'Evangeliste* addresses its stirring appeal are the following:—The Central Society, the Evangelical Society, the Society of Geneva, the Interior Mission, the Society of Neuchâtel, the Free Churches Mission, the Evangelising Works of the French Methodists, the Lutheran Internal Mission, the Lyons Evangelising Works; to which are added several others known by the names of their leading directors. Of these it is proposed to convene a general conference in Paris about the time of the yearly meetings of the different religious associations.

#### Literature.

##### LORD BEACONSFIELD.\*

Our issue for June 13, 1877, contained a notice of an unfinished biography of Lord Beaconsfield, in a thick volume of 746 pages by an anonymous writer, published by Beeton. We welcomed this work as a powerful and only too just exposure of the career of a man whose success is the greatest disaster and disgrace that has happened to England for many generations, and we looked forward with some interest to the completion of this much-needed work. The volume before us is intended to replace and complete the former one. It is constructed on a somewhat different plan. The extended quotations from Lord Beaconsfield's writings and speeches, valuable as they were in supporting and, indeed, demonstrating the worst conclusions that the writer could draw from them, somewhat overloaded the text, and interfered with the continuity of the narrative. We did not quarrel with this, because it seemed to us more important that the public should have ample materials for forming a judgment than that we should be supplied with an elegant and artistic narrative. The volume before us has far higher literary merits than its predecessor, and the narrative is throughout animated and eloquent. The quotations are not so copious, and are, for the most part, put into foot-notes instead of being incorporated with the text. By this plan the essential materials of the former work are condensed into about 360 pages, and the remainder of the biography is completed in about 315 pages.

The former volume stopped short at the fall of Sir Robert Peel in 1846. The present volume traces Disraeli's career as leader of the Protectionists and of the Tory Opposition till he became Chancellor of the Exchequer. It follows his subsequent course, both in power and in opposition, to the period when, as the Supreme Dictator of the British Empire, the embodiment of personal government and self-will, he brought back what he called "Peace with honour" from Berlin. After the fall of Sir Robert Peel Disraeli was the virtual, and, after Lord George Bentinck's death the actual, leader of the Protectionists. It was now that he gained the opportunity of carrying out the arts of Vivian Grey, which contain the key to his entire career:—"We must mix with the herd; we must enter into their feelings; we must humour their weaknesses; we must sympathise with the sorrows that we do not feel; and share the merriment of fools. Oh, yes! to rule men, we must be men; to prove that we are strong we must be weak; to prove that we are giants we must be dwarfs." "A smile for a friend and a sneer for the world is the way to govern mankind." "There is no act of treachery or meanness of which a political party is not capable; for in politics there is no honour." Lord Beaconsfield's entire career is one continuous comment on these words. He is the one public man who has deliberately determined to rise to power by the use of means that, if unsuccessful, consign the actor to indelible infamy and disgrace. As Protectionist leader, he had the fullest possible opportunity of putting these base maxims into practice, and with most unscrupulous cleverness did he act this part. For a long time he flattered his followers with the delusive hope that the commercial emancipation effected in 1846 would be repealed. Then he held before them the prospect of compensation, by promising to readjust taxation in the interest of the agricultural class. At last, in 1852, his party secured the prize of office for which he had so long struggled. And then, with the most incredible audacity, he threw Protection overboard, renounced the principles which had served as a scaling-ladder to place and power, disowned the necessity for compensation which he had before asserted, and even denied that he had ever recommended the reversal of the legislation of 1846. The utter baseness and falsehood of those acts and professions were obvious, and Mr. Cobden expressed his surprise that the Protectionist party did not resent the apostasy of their leader in the same cruel and malignant style in which he had punished Sir Robert Peel for the same offence. "The personal friends," said Cobden, "and the political colleagues of the

\* *The Life of Lord Beaconsfield.* By T. P. O'CONNOR, M.A. (London: Mullan and Son, 1879.)

late Sir Robert Peel have, in my opinion, shown more forbearance towards his assailants than ever I could have done with the Christian temper I aim at possessing." Once, indeed, Mr. Sidney Herbert made a scathing speech exposing most mercilessly the vileness of the arts by which Disraeli had risen. "For my part," said Mr. Sidney Herbert, "I acquit the right hon. gentleman the Chancellor of the Exchequer, as far as his own convictions are concerned, of the charge of ever having been a Protectionist. I never for one moment thought he believed in the least degree in Protection. I do not accuse him of having forgotten what he said, or what he believed, in those years. I only accuse him of having forgotten now what he then wished it to appear that he believed." And then in a tone of withering scorn he recalled the memory of Sir Robert Peel as he sat "night by night on that bench, when he was attacked by the foulest language, and accused of the meanest crimes"; and, reaching a climax of scorn, called on his audience to "look there," pointing to the Treasury bench, for the most signal instance of humiliation and retribution that Sir Robert Peel's assailants could witness. But the fullest exposure of Disraeli's hollowness and imposture was reserved for the discussion on his budget, which followed shortly after. Mr. Disraeli's speech was five hours long, and for a time produced a good effect. But when his proposals came to be dissected and criticised they were found to be full of the most incredible blunders and follies. Brought to bay by a cross-fire of adverse criticism and interrogation, the detected impostor tried to cover his miserable failure by violence and invective—telling Sir Charles Wood that "petulance is not sarcasm, and that insolence is not invective"—and referring to Sir James Graham as a man "whom I will not say I greatly respect, but rather whom I greatly regard," and so on. Then Mr. Gladstone rose, and, with all the weight attached to his unsullied character and great abilities, sternly rebuked the Chancellor of the Exchequer for his rudeness and intemperance.

"Sir," said Mr. Gladstone, "we are accustomed here to attach to the words of a Minister of the Crown a great authority—and that disposition to attach authority, as it is required by the public interest, so it has been usually justified by the conduct and character of the Ministers; but I must tell the right hon. gentleman that he is not entitled to charge with insolence men who—(renewed cheers drowned the remaining words of the sentence). I must tell the right hon. gentleman that he is not entitled to say to my right hon. friend the member for Carlisle that he regards him but does not respect him. I must tell the right hon. gentleman that, whatever he has learned—and he has learned much—he has not yet learned the limits of discretion, of moderation, and of forbearance that ought to restrain the conduct and language of every member of this House, the disregard of which is an offence in the meanest amongst us, but is of tenfold weight when committed by the leader of the House of Commons." And then he proceeded to examine the details of the budget till he had completely crushed it, and left its acceptance utterly hopeless and impossible. The budget was rejected and the Ministry fell.

This passage at arms between Disraeli and Gladstone is worth recalling now because it is probable that the castigation then given has been never forgotten or forgiven by the offender—doubtless it rankles still in that vindictive and self-glorying nature.

Mr. O'Connor passes lightly over the more recent passages in Beaconsfield's career. He follows him pretty closely as leader of the Opposition during the Crimean war, and shows that the policy of reticence and unquestioning acquiescence in all the proceedings of Government which he loudly and acrimoniously claimed during his recent mismanagement of the Russo-Turkish complications was one that he by no means pursued himself during the much more serious crisis of 1854-56. But the series of dexterous and unprincipled manoeuvres by which he succeeded in passing a Reform Bill after opposing with unrelenting bitterness every improvement which it contained—all this Mr. O'Connor leaves to the recollection of his readers. It would be interesting and valuable to place these on record in a compact and accessible form, but we cannot complain of Mr. O'Connor's discretion in omitting out of the hideous mass of details of perfidy and dishonour those which are most recent. What is left is amply sufficient to prove that the British nation in its wisdom has been pleased to put into its highest post of honour and of power a man whose antecedents would ruin the chance of the humblest clerk to obtain a situation of the most ordinary responsibility. That such a moral disgrace and defeat should have overtaken us is a calamity compared with which the disaster at Isandula sinks into the most insignificant proportions. It is difficult to understand how the great Conservative party can consent to the infamy of such leadership. Perhaps the details of this monstrous career are to some extent forgotten. The British public is not blessed with

a long memory when the merits of its public men are concerned. They are absorbed in superficial and conspicuous present appearances, and neglect all the smaller details that give form and colour to character. This may be tolerated when the cancelled blemishes are small and unessential; but when the faults which are thus condoned are repeated, multiplied, characteristic, and are not redeemed by any compensating facts proving good qualities and public spirit, then forgetfulness is inexcusable, and by rewarding perfidy and crime the public not only condones but shares it.

For this reason we think it is the bounden duty of all English citizens to make themselves thoroughly acquainted with Lord Beaconsfield's career. Our national honour, the most precious traditions of English character for uprightness, integrity, and godliness, are compromised by the tolerance of such a leader. No one can afford to be indifferent to this dreadful fact, and it is time that the real nature of it should be unmistakably asserted. It is useless to talk of this enormous public scandal with bated breath. Let those who think that our denunciation is merely an ordinary expression of party antagonism read Mr. O'Connor's book, and combat its facts if they can, or draw from them any less damaging inference. Make every allowance you please for personal prejudice or political partisanship, extenuate as much as possible, and make all conceivable deductions for bias and misconception, yet the fact remains that Lord Beaconsfield's career does present itself to the view of multitudes of just and impartial critics in such black and revolting colours that the most naked description looks like calumny and libel. We cannot say that Mr. O'Connor's book gives us any new views of Lord Beaconsfield's character. It simply confirms the impression which has been fixed in our own minds during the whole period when we have been capable of forming any political opinions at all. For at least a quarter of a century our impression of Lord Beaconsfield has been that of an exceptional man, not to be judged by his political or party position. To most other public men we are content to give our alliance or opposition on general considerations, without raising the question of their personal character. But this man has always appeared to us an anomaly on the stage of public life altogether—a being by himself, apart, attitudinising in his own peculiar manner among us, but always acting for reasons of his own, with which public interests and party opinions had little or no share. And such seems to be the general impression on this "Asian Mystery." He does not rank with his followers and share the general good or ill favour which belongs to them. He is a man who educates his party and only accepts their dogmas and aims so far as they can jump with his own personal ambitions. Even those anomalous Liberals who endorse his recent policy seem to us to do so because they think the Russians so perfidious that they can only be adequately dealt with by men of the same calibre as themselves. And so, forsooth, uprightness and simplicity of character are not safe weapons with which to encounter duplicity and chicanery. We must find a homeopathic remedy for these treacherous foes (as they are supposed to be) and "set a thief to catch a thief." This is surely the most Satanic policy ever invented. It is the enthronement of evil, the very vision of sin:—

We are men of ruined blood,  
Therefore comes it we are wise.  
Fish we are that love the mud,  
Rising to no fancy flies.

And our cynical representative can—still like his prototype—add:—

Youthful hopes, by scores, to all,  
When the locks are crisp'd and curled;  
Unto me my maudlin gall  
And my mockeries of the world.

We cannot believe that any permanent advantage can accrue from the use of the tools which unscrupulous cunning and unprincipled cleverness supply. Meanwhile, public morality is lower'd; public men are not believed; the infection of ambiguous utterances has spread and is spreading, and we can never be sure whether the gravest and most responsible public utterances may not bear a covert import exactly the reverse of that which they are supposed and intended to convey; the tone of social morality is less sensitive and pure; the differences that divide parties are more acrimoniously discussed, and party divergence too often degenerates into personal hate and venom—the best and noblest public men are hooted at and blackened, and the vilest motives imputed to them; their good deeds are forgotten, and an ungrateful public accepts and echoes the baseless slanders of interested opponents. What can we expect when the Temple of State accepts as its high Priest the baleful and sinister services of Lord Beaconsfield?

#### SOUTH AFRICA.\*

Sir Arthur Cunynghame has, in our opinion, done himself some injustice by his title. "My Command in South Africa" suggests a record, instructive and interesting it may be, of military movements and of observation directed strictly towards the service of these; whereas, here we really have a clear and attractive account of South Africa in its industries, its races, the various complications and difficulties arising from the gradual extension of the area occupied by the white man, missionary efforts, the possibilities of the various districts, and much else of subsidiary concern. And all is treated in a large and disinterested way; showing not only close observation of a special kind, but a very educated intelligence, able to perceive the importance of distant changes and movements, and no less apt at gauging the weight of quiet influences operating almost silently near at hand. If General Cunynghame had only possessed a little more vigour and picturesque power of style—such a power of selection and effective manipulation as Major Butler, for example, possesses—he would have produced such a book as would have completely eclipsed and superseded essays like those of Mr. Froude and Mr. Anthony Trollope, who, after all, made but passing observations, and had only a limited practical acquaintance with a very wide field. But large portions of General Cunynghame's book are very dryly written; and the general mass of readers, whatever experts may say, will have their food well rolled in condiments. All, however, who wish to make sure of certain facts bearing on our present position in relations to the Zulus and the causes which have led to the present war, can hardly afford to neglect this valuable contribution to the subject.

General Cunynghame assumed command at the Cape in the beginning of 1874 and remained there till 1878. During those years he was in constant movement, and had the conduct of the war with the Galekas, which he carried on with great vigour and success. The latter portion of the volume contains a good deal of interesting matter on that subject. But, of course, the portions to which readers will at present most anxiously turn are those in which he deals with the causes which have led to the present war. While justifying the policy of Sir Bartle Frere, in so far as he holds that war with the cruel Cetewayo was inevitable, it is evident from his own pages that our friends the Boers, with their love of slavery and their indomitable disposition to "trek," are really at the bottom of this as of so many other of the disturbances in South Africa. Somewhat maladroitly, as we think, Sir Arthur Cunynghame too plainly admits that, prior to the annexation of the Transvaal, Cetewayo was inclined to look favourably on an alliance with the English; and that not unnaturally for when his enemies the Boers—who had assumed possession of lands which the arbitrators in one breath gave back to him, and in another reserved by certain rights to the squatters—by this annexation came under the protection of England, his attitude towards England underwent a change. And even Sir Arthur, because he will not be untrue to the facts, lets it too clearly appear that Cetewayo was not without a good case. No doubt the gigantic scheme of South African Confederation was a good one for the colonists and those already under British protection. It is a very different matter whether it will for a long time to come be directly profitable to England. We have very little doubt that Sir Arthur's suggestion about a secret police will soon be followed up; but we have also our doubts whether these secret services do not create as much evil as that which they are instituted to overcome. The tendency of such a service is to feel the constant need of justifying its own existence by having something to report, "to magnify trifles" and to follow out pretty effectually the red-hot policy towards native races which Sir Bartle Frere, though a most meek Christian philanthropist, has so well illustrated in proof that his training in the Bombay school has not been thrown away. How very striking it is to read that the beginning of the great emigration of the Boers Zuluward began in 1838, owing to delay in the payment to them of compensation for the slaves which had been manumitted, and that the Boers, our friends and allies, are still as much in love with slavery where they can practise it, as they are in hatred of pure water and clean skins. Sir Arthur Cunynghame has given one or two very laughable anecdotes illustrating the dirty habits

\* *My Command in South Africa—1874-1878. Comprising Experiences of Travel in the Colonies of South Africa and Independent States. By General Sir ARTHUR T. CUNYNGHAME, G.C.B. (Macmillan and Co.)*

of the Boers—one of which represents a doctor as advising a Boer's "vrow" to wash her skin which had not been thus touched for thirty years (!), and receiving from the good Boer a very decided hint that, as he so little understood the ways and wants of the Boers and their "vrows," he need not return there with his advice. It was one decided blot on Mr. Trollope's book that he was too favourable to the Boers, who, to say the least of it, can take good care of themselves; and who even by a majority (as Sir Arthur Cunynghame maintains) there was in favour of annexation would never have cared for or submitted to British annexation if they could have beat the Zulus themselves. So that in one sense we are now fighting their battles for them; and this Sir Arthur Cunynghame distinctly says, though, of course, not in so many words. We have always held that dirty skins were not the worst faults of the Boers and their "vrows." We should scarcely have expected it, but Sir Arthur Cunynghame has a notion that the witchcraft which is practised by the native tribes, and which is bound up inseparably with their priesthood, is worse than slavery with all its evils—and he may be right. He says on this head:—

How loudly Englishmen talk of the evils of slavery, and what active and vigorous measures are employed to destroy it. Yet here is a greater evil than slavery, for it is manslaughter and murder, the result of a false and lying priesthood, practised in countries where the chiefs are paid out of the Government revenue. Take, for example, such chiefs as Rili, Ngangelizwe, Ndemse, and Umgikela, heads of tribes living in the country, from the Kei to the Umzimkulu, and what do we find? They uphold and sanction this system of manslaughter, based on some fanciful accusation, or, as they call it, divination. Take the following case as an example:—A rein is lost from a span and cannot be found; recourse to a diviner is the next thing. He says, "So-and-so's baboon (familiar spirit) took it, and So-and-so and another man have the rein between them, it is concealed." The accused are caught and tortured, and finally both are horribly and cruelly strangled for this imaginary fault, their families scattered, and their property plundered. Another man is accused of having a baboon which takes away his neighbour's calabashes. He is caught and horribly tortured and thrashed, laid on the ground and tied up to four pins in the ground, and fire applied to his most tender parts. Another is a woman; she is accused by the diviner of having intercourse with the god of thunder, "Impundula." In order to extort confession she is tortured, stripped, and thrashed until her torturers are tired. She is next taken into her hut, a roaring fire is made, and she is held by strong men to the fire until she is scorched into an immense blister. Some of them die under the torture, and others faint with exhaustion. These things are of daily occurrence amongst the native tribes. Yet our Government does not interfere. The subject only requires some able advocates, who should take the matters up and learn the particulars, after which an enlightened Government could not fail to take notice of such a cruel and fiendish system.

Sir Arthur is most interesting when writing of the industries, whether diamond-digging or ostrich rearing; and we almost wish we had more space in order to do justice to his chapters on these subjects. And he is very fair towards missionaries—giving not only a faithful description of Lovedale, but highly praising the civilising influences of its mingled educational and industrial departments. But he is very hard upon the hymn-singing, as was Mr. Trollope; but neither make sufficient allowances, as we think, for the exceptional conditions in which they may have found some missions. Our author writes thus of Mr. Dower, of the Scotch Missionary Society at Kohstadt:—

The Rev. Mr. Dower was a true type of a missionary; he can not only preach by precept, but by example; he gives both balance to the mind and physic to the body. He inculcates industry, and at the same time practises it, and the comfortable dwelling in which he resides is an example of the result. He built, painted, glazed, and papered almost the whole house with his own hands. In my opinion, a missionary who is able and willing to set such an example is worth a dozen of those who inculcate these practical things without energy or knowledge to put them into execution. A cheery room with a spotlessly clean bed was given me, looking into a garden where crowds of avadavats chirped merrily among the flowers.

Some of Sir Arthur's glimpses of the native races are admirable. He is much struck with the contrast between the houseless savagery of the diminutive Bushmen (now almost extinct), and his exceptional gifts in several respects. The Bushman built no house, but lived in any cave or hole he could find, and yet he was, in some respects, an artist—

How strange it is that these creatures, so low in the social scale, should have possessed artistic skill superior to most savages. They have portrayed on the rough rocks scenes of the chase and of native customs with such vigour, with a few colours, of so permanent a character, that the spectator might take them for rough first sketches by some untrained artist, executed only a short while since.

Each animal is characteristically rendered, and the manner of chasing and securing it, with the figures of those who assisted in running it down, are faithfully shown.

Possessing such admirable talents in so high a degree, these people were yet incapable of attempting the erection of any description of house, but sheltered themselves in such caverns and rocky niches as nature happened to provide.

Some of these drawings include forty or fifty figures correctly representing the chase of the lion, the eland,

the rhinoceros, the gnu, the blesbok, and many other wild animals, all vigorously drawn and coloured in a species of distemper.

These little people are described as wonderful hunters, their sight being scarcely surpassed by that of the eagle, or sense of hearing by that of the wolf. Their hardihood and endurance far surpassed that of any animal of the field, while their cunning and adroitness was only equalled by the fox.

The following amusing anecdote will suggest the kind of difficulties with which few would suppose even a mission schoolmaster to be surrounded:—

A schoolmaster was lately appointed in Zoutspanberg. One of his earliest lessons was to teach the children that the world turns on its own axis. He also endeavoured to make them understand the revolutions of the heavenly bodies. The children went home and were impudent to their parents, and told them that the earth went round the sun. The elders of the district met and consulted regarding these new doctrines, and finally agreed to refer the subject to the minister, who requested the schoolmaster to explain. The schoolmaster said: "I teach them nothing but the movements of the heavenly bodies, and that the earth revolves round the sun." The minister answered, "Well, this may be true, no doubt, and what the earth does in Holland; but it would be more convenient at present if in the Zoutspanberg you would allow the sun still to go round the earth for a few years longer; we do not like sudden changes in such matters." The schoolmaster took the hint, and for the present the sun is allowed in Zoutspanberg to move as heretofore. The power of a minister of a parish is very great. A great deal depends upon him for the improvement and well-being of the town. Many a time it has been said to me when I observed that a town was flourishing, "Yes, we are fortunate in our minister"; and when it was failing backward it was, "Ah, all will alter when we get rid of our present minister."

We will part from this interesting book by a little detail about the diamond question perhaps not generally known:—

The matrix in which the diamonds lie embedded is a species of blue clay deposited in the large caverns of rock; once, therefore, this clay is removed it is assumed that no more diamonds will be found there, as there would be nothing to hold them. It is impossible they should exist in the rock itself. Here, therefore, lies one of the speculative elements of this industry. As yet the bottom has nowhere been reached, except where the rock is shelving inwards. Symptoms have occasionally shown themselves which were supposed to indicate that a bottom would shortly be arrived at, but these have again disappeared, and still greater riches rewarded the diggers. Not only is a better diamond now extracted than at first, but less [fewer?] of the yellow or tawny-coloured stones are dug out.

#### BURTON'S LAND OF MIDIAN.\*

What land Capt. Burton will not visit may be propounded as an interesting speculation. He is the prince of travellers, and often the prince of narrators. If his present work is, here and there, somewhat dry, the fact arises from the necessity of describing this old-new land of Midian in detail for the practical purposes of the future. For, Captain Burton believes, as he told us in his former work, that here are still to be found mines of great value, which may enrich a country sadly in need of riches—the ever impecunious kingdom of the Khedive. Apart from this, we share in the author's "heartfelt hope that the grand old land of Midian will not be without attraction to the public of Europe."

Our traveller encountered more than usual difficulties before he could start, and more than usual difficulties throughout his route. He was well encouraged, however, by the Viceroy, to whose "superior intelligence" he pays the highest testimony, and who has faith in the ultimately beneficial result of these explorations. The great financial difficulty having been got over, the expedition was at last ready, and it seems to have started with ample materials, for says our traveller:—

Accordingly, on December 2nd, the Prince Minister of Finance took heart of grace, and distributed among the officials one month's pay, with a promise that all arrears should presently be made good. On the same day his highness issued to the expedition 2,000 napoleons, in addition to the 620 already expended upon instruments and provisions. This was the more liberal, as I had calculated the total at 1,500: the more, however, the better. In such work it is money *versus* time, the former saving the latter; and we were already late in the year—it had been proposed to start on November 15th, and we had lost three precious weeks of fine autumnal weather. The stores were equally abundant: I wanted one forge, and received three.

Of course, many details had been forgotten; e.g., a farrier and change of mule-irons, a tinsmith and tinning tools, a sulphur-still, boots for the soldiers and the quarrymen, small shot for specimens, and so forth. I had carried out my idea of a dragon with two servants, and the result had been a model failure, especially in the most important department. The true "desert cook" is a man *sui generis*; he would utterly fail at the Criterion, and even at Shepheard's; but in the wilderness he will serve coffee within fifteen minutes, and dish the best of dinners within the hour after the halt.

Mr. Clarke and Lieutenant Amir worked with a will, and they were ably seconded by Colonel Ali Bey Robi and Lieutenant-Colonel (of the Staff) Mohammed Bey Bâligh. But the finishing touch to such preparations

\* *The Land of Midian (Revisited)*. By RICHARD F. BURTON. With Maps, Illustrations, &c. Two Vols. (C. Kegan Paul and Co.)

must be done by the master hand; and my unhappy visit to Karlsbad rendered that impossible. The stores and provisions were supplied by MM. Voltéra Brothers, of Cairo: I cannot say too much in their praise, and the packing was as good as the material. M. Gross, of Shepheard's, was good enough to let me have a barrel of claret, which improved every week by travelling, and which cost only a franc a bottle: it began as a *bon ordinaire*, and the little that returned to Cairo ranked with a *quasi-grand vin*, at least as good as the four shilling Medoc. Finally, Dr. Lowe, of Cairo, kindly prepared for us a medicine chest, containing about 10*l.* worth of the usual drugs and appliances—calomel, tartar emetic, and laudanum; blister, plaister, and simple ointment.

We need not follow the account of how everything went wrong immediately after this. It is easy to understand how matters should have gone wrong; the difficulty is to understand how, with Captain Burton's miscellaneous human assemblage of scientific men, officers, soldiers, mechanics, labourers, anything could have been made to go right. Take the camel difficulty presented at starting from El-Muwaylah. The caravan consisted of 106 camels, and

All wanted to let their camels by the day, whereas the custom of Arabia is to bargain for the march. Thus, the pilgrims pay one dollar per stage of twelve hours, and the post-dromedary demands the same sum, besides subsistence-money and the "bakhshish." But our long and frequent halts rendered this proceeding unfair to the Bedawin. I began by offering seven piastres tariff, and ended by agreeing to pay five per diem while in camp, and ten when on the road. Of course, it was too much; but our supply of money was ample, and the Viceroy had desired me to be liberal. In the Nile valley, where the price of a camel is some 20*l.*, the average daily hire would be one dollar; on the other hand, the animal carries, during short marches, 700*lb.* The American officers in Upper Egypt reduced to 300*lb.* the 500*lb.* heaped on by the Súdáni merchants. In India we consider 400*lb.* a fair load, and the Midianite objects to anything beyond 200*lb.*

With these the march into the interior began, as disorderly, we are told, on this second, as it was on the first, expedition. The real work of the expedition, digging and quarry work, commenced at once, and the results, more or less satisfactory or unsatisfactory, are given from day to day with certain estimates of their value, as well as descriptions of the country, including, besides its general features, the towns, ruins, catacombs, &c. Captain Burton has his own theories concerning some localities, and is well entitled to hold them. One of the most knotty of many vexed questions is the true site of Mount Sinai. Upon this the author says:—

I quite agree with my lamented friend, Dr. Beke, that it is an enormous blunder to transfer Midian, the "East Country," to the west of El-Arabah, and to place it south of the South Country (El-Negeb, Gen. xx. 1). I own that it is ridiculous to make the Lawgiver lead his fugitives into a veritable *cul-de-sac*, then a centre of Egyptian conquest. Evidently we have still to find the "true Mount Sinai," if at least it be not a myth, pure and simple. The profound Egyptologist, Dr. Heinrich Brugsch-Bey, observes that the vulgar official site lies to the south of and far from the line taken by the Beni Israel, and that the papyri show no route leading to it; whilst many have remarked that the Sinai of the Exodus is described as a single isolated mountain or hill, not as one projection from a range of heights. I would also suggest that the best proof of how empirical is the actual identification, will be found in the fact that the Jews—except only the Rev. Jos. Wolf (1821)—have never visited, nor made pilgrimages to, what ought to be one of their holiest of holy places. This crucial point has been utterly neglected by the officers of the Ordnance Survey of Sinai. It is evident that Jebel Serbal dates only from the early days of Koptic Christianity; that Jebel Musa, its Greek rival, rose after the visions of Helena in the fourth century; whilst the building of the convent by Justinian belongs to A.D. 527. Ras Suafah, its rival to the north, is an affair of yesterday, and may be called the invention of Robinson; and Jebel Katerina, to the south, is the property of Ruppell. Thus the oft-quoted legends of the Sinaitic Arabs are mere monkish traditions, adopted by Ishmaelite ignorance. The great Lawgiver probably led his hordes of fugitive slaves over the plains of El-Negeb and El-Tih, north of the so-called Sinaitic mountain-blocks, marching in small divisions like those of a modern Bedawi tribe; and we know from the latest surveys that the land, now alternately a fiery or frozen wilderness, was once well supplied with wood and water. The "true Mount Sinai" is probably some unimportant elevation in the Desert named by moderns after the Wanders.

North Midian took fifty-four days to traverse. It is described as "essentially a mining country, and offering good results for the future." Central and Eastern Midian are next attacked, with "finds" of various descriptions. The hospitality of the East evidently does not exist in Midian. The manners of the chiefs take the opposite form—of unlimited greed—to such an extent that once retreat had to be sounded. The hospitable Midianite is now as much a myth as the noble red Indian.

We have extracted so much from the first volume of this work that we have no space for more, excepting to say that the whole work, with its admirable illustrations, is both new and interesting, as, indeed, in Captain Burton's hands, it was sure to be. His deliberate opinion is that "future exploration will develop Midian as it has done India." He is entitled to confidence being placed in his judgment.

## MRS. OLIPHANT'S "MOLIERE."\*

There is a class of writers springing up in the present day, the object of whose efforts seems to be to save us the trouble of reading. They kindly consume for our benefit vast tomes of literature, and we are only expected passively to receive the concentrated extract when duly ruminated and digested. Molière is perhaps as unfavourable a subject as could well be chosen for this mode of treatment. The little that is known of his life can be written in a few pages, and as to his plays, they should be read in the original or not read at all. We may, indeed, get an estimate of his place in literature by such means; and if the praise be not too faint to be acceptable, we can commend the little volume before us as giving a not unjust portrait of the man, and a not inappreciative idea of his work, and we must be careful to remember that it is as difficult to explain wit as it is to translate laughter into words.

Molière is compared by the present writers, as he has often been compared before, to our own Shakespeare. The comparison only holds good—and then indeed to the Frenchman's advantage—if we consider our universal poet simply as a writer of comedies. But this is manifestly reading *Hamlet* with *Hamlet* left out. It is something like studying the relation that two straight lines bear to each other when one of them is rubbed out, and the parallel can only be said to be about as fortunate as parallels in literature generally are.

Jean Baptiste Paquin was born in 1622 of a wealthy bourgeois family. Nothing is known of his youth—a fact that saves the accurate biographer a world of trouble—save that he received an unusually good education. The bent of his genius showed itself early. It alienated him, at his entrance to manhood, from the sympathies of his family, and drew him some years later into the brilliant and artificial atmosphere of talent and folly, culture and dissipation, philosophy and corruption, that surrounded the Court of Louis XIV. At the age of twenty-one he received his mother's heritage, and, taking the name of de Molière, started in life for himself and for modern French comedy; for before Molière there was nothing worthy of the name. Stony imitations of ancient classical plays existed indeed, and pantomime-like farces borrowed from the Italians; but it was reserved to Molière first to hold up to Frenchmen the polished mirror of modern French comedy. This he did by discarding the conventional rules that were law at the time, and simply following Nature's lead. His heroes and heroines are no longer the cold statues of French tragedy, nor the equally conventional buffoons of Italian comedy. They are real flesh and blood men and women, shown off by the light of sparkling wit, and lit up by the fire of a not ill-natured sarcasm.

At the beginning of his career, Molière collected around him a number of well-born and well-educated young men, and formed what he called a "Théâtre Illustré," the object of which was to raise the standing of an actor by choosing him from the higher classes, and to educate the masses by means of good plays well acted. To understand the difficulties he had to encounter, we must know something of the social history of the time. It was only in the reign of Louis XIII. that a law had been enacted commanding the French nation to respect actors, and forbidding it to make their profession a reproach to them. Strange to say, this comical law had not had much effect; nor did the French nation now seem inclined to distinguish between the clown and the fine gentleman on the stage. Even later on, at the close of Molière's career, we find Boileau trying to persuade him to give up the stage, as it was endangering his life, and using the argument that, if he gave up acting, he would then be more respected by the public, who would consider the actors as their hired servants. The youth's ambitious venture thus failed, and Molière, after spending all his fortune on it, had to start in life afresh as the head of an ordinary troupe of strolling players; and accompanied by the faithful Bejarts family, who remained with him till the close of his life, he for the next dozen years or so led a roving vagabond kind of life—in no way illustrious—the object of which was to gain his livelihood, but the higher end of which—unseen to himself—was to attain the very object of his youthful ambition—viz., to elevate the stage and to educate the masses by means of it. For sometimes the hand of genius hits higher than it aims.

It was in 1653 that his first comedy *L'Etourdi* was acted, and thence follows an almost uninterrupted course of successes. In 1658 he and his troupe played before the King. The

success of the afterpiece—one of Molière's own—decided his fate. His vagabond life was over; his money-cares at an end. He had attained what was then the object of the highest ambition of the greatest minds of France—he had amused the king. Henceforth to the day of his death the strange friendship between the Grand Monarque and his brilliant jester knew no interruption; nor was the silent compact between them ever broken. Molière never failed to amuse; the king never failed to protect; and without his protection the bold dramatist must have been annihilated by the enmity he caused. Nothing but the constant friendship of the most absolute of monarchs could have shielded him against the consequences of his own daring sarcasm that so suddenly blazed forth upon the affection of the bluestocking, the hypocrisy of the professional devout, the absurdities of the courtier, and the quackeries of the medical man. The story of Molière's married life is painful in the extreme. The strange part of it is that the heartless young wife acted her own character of coquette in her husband's plays, whilst he himself, night after night, played the part of wronged husband or jealous lover; and that at a time when the stage was the only place where husband and wife ever met, though they were living under the same roof. That a man of such passionate and tender feeling should have been able thus to act in comedy what was his heart's very tragedy shows great strength of character, but it is a painful exhibition of it. Molière may be said to have lived his life on the stage, and it was whilst acting the "Malade Imaginaire" in his last play that his death-agony began. He died on Feb. 10, 1673, in the full vigour of his faculties, and when at the highest point of his fame. The legacy of his genius is left to all who care to claim it; but those only who know what went before can estimate him at his true worth.

## BRIEF NOTICES.

*Early Christian Witnesses; or, Testimonies of the First Centuries to the Truth of Christianity.* By JAMES FLEMING, D.D. Author of "Christian Sunsets," &c. (London: C. Kegan Paul and Co.) Dr. Fleming's book consists of biographic sketches of seventeen Fathers or early believers, from Symeon and Ignatius to Chrysostom and Augustine, written in a popular and attractive style. And the value of the book consists rather in the interest of these sketches as biographies than in any argument which is drawn from them in support of "the truth of Christianity." It is only incidentally and occasionally that the bearing of the facts narrated, either on the truth of Christianity, or on the authority of the books which contain its authorised records, is indicated. But in his introduction Dr. Fleming tells us how he regards the matter. After describing in a few sentences the spread of the Gospel, he says:—

But such triumphs on the part of a religion opposed to all the natural likings of men, dependent on such advocates as it had for propagation, and with such tremendous odds against it, have ever been regarded as evidence of its divinity and truth. But the question will be asked, as it often has been, where is the proof that such diffusion existed? It is furnished by the pages of the writers here referred to. There was no land, they assure us, to which the Gospel was not carried, and where its conquests were not numerous and permanent.

Again:—

How do I know that the books that compose the Bible were written by the men to whom they are attributed, and at the dates assigned to them? The question is a vital one, but the Christian writers of the first centuries largely supply the answer by their references to the books, and their quotations from them. In the case of the New Testament, it has come down to us in early translations that were made of it into the Syriac, Coptic, and Latin languages, and in multitudes of passages from it found in the earliest ecclesiastical productions that have been preserved.

The references made to the Scriptures of the New Testament all through the second century, by the Christian writers of that period—by Polycarp, Irenaeus, Justin Martyr, Clement of Rome, and others—prove to demonstration that the said Scriptures were then in existence and in wide circulation. But not only were the Gospels largely quoted from during the second century, but also as the productions of the men whose names they bear. The argument here need not be extended. Still, such early and multiplied testimony to the verity of Scripture is, especially in these days of questioning and widespread doubt, of the highest importance and cannot be too widely known.

This is perfectly true. But Dr. Fleming does not work out any argument that would satisfy a doubter or silence an enemy. The task of biographer he has performed well, so far as the limits he has imposed on himself would allow. And to those who are constantly seeing the names of "the Fathers" in argument and in history, the book will be useful as answering the question, who and what were these men?

*The Expositor for 1878.* Edited by the Rev. SAMUEL COX. (Hodder and Stoughton.) This volume

is quite equal to the former ones. It is well varied, and full of information. The editor's articles on Job are themselves enough to give the volume a place amongst the works of high-class commentary in every theological library. Particularly are we pleased with his rendering of the 21st chapter, and his general treatment of it. Professor Fairbairn is, as might be expected, full of thought and originality in his articles on the "Baptist and Christ." We desire something in Mr. Sanday's treatment of the "Theology of St. Paul." The Dean of Canterbury is admirable on Jeremiah, but a little lacks unction now and then. We think that "Scripture and the Theory of Development" is just such an article as is needed at the present time. We note as admirable among the other contents the "Pastoral Epistles," Professor Gibb's pleasantly-written paper "The Door of the Sheep," "The Four Nephews of Moses," and the "Ministry of Angels."

*Wild Flowers.* By SARAH GRANT FRANZ. (Macmillan and Co.) We can hardly endorse Lord Macaulay's estimate of these poems, which was too kindly. The author has little sense of music, no elevation, and is far from proficient in the very mechanical knowledge of metres. She writes sensibly now and then, and with some thought, and that is more than can be said of some verse writers whom nothing can keep from print. She is most successful when she aims least high. This is one of the best things in the book:—

I sought in vain the eyes of blue  
That are my soul's delight,  
I sought at least to match their hue,  
But found it useless quite.

I sought on every lip the smile  
That might atone for thine,  
But never could my heart beguile,  
For thee it still would pine.

I drove thine image from my breast  
With courage, but with pain,  
But ah, my heart could find no rest  
Till it was back again.

I called it back in my despair,  
And bid it there to reign,  
But spite of all I do or dare,  
I seek for peace in vain.

*Tent and Temple Songs; or, Morning, Evening, and Midnight Meditations in Verse.* By the late EBENEZER PLEDGE. With a Memoir by his brother, the Rev. DANIEL PLEDGE. (Hodder and Stoughton.) Mr. Ebenezer Pledge was a Baptist minister for a considerable time stationed at Aberdeen, and afterwards at various places in England. He seems to have been an earnest, thoughtful, and truly pious man. Conviction is evident in every hymn in this collection. They are, however, somewhat monotonous. Mr. Pledge did not possess either the intensity of imagination or the craft in words to produce finished and lasting work, though all that he wrote is far above the level of commonplace religious verse. He felt what he wrote. The finest piece to our thinking is "Moonlight Walks," which is touched with lighter fancy than some of the others. But we should not omit to name the first of "The Songs for Mourners" as being truly musical—that headed "A Note to the Afflicted."

*Reminiscences of the War in New Zealand.* By THOMAS W. GUDGEON, Lieutenant and Quarter-master Colonial Forces, N.Z. (Sampson Low and Co.; and in Auckland, E. Wayte.) Lieutenant Gudgeon frankly tells us that he has risen from the ranks, but his modesty has not allowed him to give any information relating to the causes of his promotion. And, although it is evident that he was often engaged in the proceedings described in this volume, his own name occurs only once or twice throughout the whole narrative. The narrative itself is for general reading far too detailed, but probably such detail will make it more interesting to the professional and to the local reader. It will be difficult, as we have found, for others to follow it all through with anything like an intelligent interest. As a narrative of the unhappy contest which it describes, it will no doubt take a high place in colonial literature. For the most part, reading, however, sometimes "between the lines," it is easy to see that there were great faults on both sides, the faults of the colonists being less excusable than those of the natives. A great deal of the misfortune that befel the former was wilfully provoked, and, almost throughout, the military operations showed the most unaccountable ignorance and want of caution—of exactly the same character as those which have taken place in South Africa. Mr. Gudgeon gives an account of the main origin of the war which will be novel to many readers, and, if wholly correct, should also be instructive. We transfer a portion of it:—

When the idea was first conceived of colonising New Zealand, several religious communities were naturally anxious to spread the Gospel amongst the various tribes, and the Church of England and Wesleyan

\* FOREIGN CLASSICS FOR ENGLISH READERS. Edited by Mrs. OLIPHANT. *Molière.* By Mrs. OLIPHANT and E. TARVER, M.A. (William Blackwood and Sons.)

Societies united for the first time to try and accomplish the great and glorious work of converting a heathen nation to Christianity. An agreement was entered into that the Church of England Missionary Society should occupy and evangelise the upper half of the North Island, and the Wesleyan the lower, and this agreement was strictly adhered to for some years, in fact, until a Bishop of New Zealand was appointed, who carried the doctrines of his own Church throughout the whole island, invaded the Wesleyan territories, preached their condemnation, telling the Maories that they (the Wesleyans) had no authority even to baptize, but were the ravenous wolves spoken of in Scripture. The Wesleyan Maories, believing that they had been shamefully imposed upon, became indignant, and for some time it seemed probable the circumstance would lead to hostilities; as we find by the letters of the Rev. Hanson Turton, Wesleyan minister, to Bishop Selwyn, published in Brown's "New Zealand." In one of these Mr. Turton asks the bishop who gave him the authority he denied to others? a question which the bishop very wisely abstained from answering. This was the first check the Maories experienced in their lessons on Christianity, and the confusion was soon worse confounded by the arrival of other missionaries of various denominations, who all professed to teach the doctrine of Christ from the same Scriptures, yet each managed to read therein the condemnation of the other. Each sought the conversion of the Maori, and was anxious to return favourable accounts to the home societies who supported the great work of mystification by their funds. But the Maori, being possessed of good reasoning faculties, many having read the Bible translated into their own language, tried his utmost to fathom the difficulty, and in his search joined one society after the other, until he had gone through the whole; when having come to the conclusion that the difference solely arose from the various interpretations each one chose to give the Scriptures, he claimed a like privilege, and having pondered over and searched until he had wrested those Scriptures to his own destruction, finally settled into Hau-hauism.

"Hau-hau" need not be described; in fact, our author has some difficulty in describing it. He has given us, however, a book of merit, the value of which is enhanced by a dozen admirable portraits of the principal actors in the war—both European and Native.

#### THE IRISH UNIVERSITY QUESTION.

In the House of Commons on Thursday Mr. O'Donnell spoke for an hour and a half on the subject of mixed education, and took "encyclopedic view of the whole field of human learning" to prove that professional instruction must necessarily be superficial and imperfect in mixed colleges and Universities where the professors endeavour to be teachers in more than name. He was twice interrupted by "counts," moved by Mr. Parnell and Mr. Biggar; and he was replied to by Mr. McLaren, who asserted that the example of Scotland proved Mr. O'Donnell's argument to be fallacious. The Attorney-General for Ireland contended that the results of mixed education had been most satisfactory, both morally and socially, and that it had produced students who did the highest honour to the system. Sir J. M'Kenna and Mr. Sullivan urged that in the mixed colleges professors were muzzled and could not teach history or science. Mr. Ridley defended the mixed system, which, as he interpreted it, meant the inclusion of all subjects and the exclusion of none. Roman Catholics, like men of other denominations, must be prepared to face scientific teaching. Mr. O'Connor Power asserted that the question could only be settled on a denominational basis, and Mr. M. Henry, Major O'Beirne, and Mr. Biggar also spoke in the same sense. Sir P. O'Brien complained that no member of the Cabinet had taken the opportunity of explaining its intentions on the Irish University question. Sir W. Harcourt, while deprecating a discussion on the Irish University question on a motion which attacked mixed education everywhere, held that, as Parliament had established in this country an education which was practically denominational, it could not in fairness refuse the same advantage to Ireland. Colonel Colthurst, replying to the question, What do the Irish people want? said it was nothing unreasonable—only simple equality. Dr. O'Leary vindicated the scientific teaching of the Catholic College, and the subject then dropped.

For three weeks or more the following question has stood on the order book of the House of Commons in the name of Callan, and has from time to time been postponed. It was, however, asked on Friday evening. The question was to this effect:—Whether the negotiations between His Excellency the Lord-Lieutenant of Ireland and members of the Irish Catholic Hierarchy, with reference to the question of University education in Ireland, were initiated at the suggestion or by the direction, or were carried on with the knowledge and sanction of, Her Majesty's Government, or of any member of the Cabinet, or of the Right Honourable the Chief Secretary for Ireland; whether any undertaking was given or promise held out by His Excellency the Lord-Lieutenant to any member of the Irish Catholic Hierarchy, or any other person, that a bill dealing with the subject of University education in Ireland would be introduced by Her Majesty's Government this session; and whether any memorandum in reference thereto or consequent thereon was furnished to the Lord-Lieutenant at the suggestion of His Excellency, or in compliance with his request, by certain of the Irish Catholic Hierarchy, and, if so, whether Her Majesty's Government will have any objection to lay the memorandum referred to and copy of correspondence, or memorandum of any communications on the subject, upon the table of the House.

The Chancellor of the Exchequer replied as follows:—I think that ever since I have been in Parliament the question of Irish University education has from time to time obtained the attention of successive Governments, and no doubt there have been frequent communications on the subject between the Irish Government and persons of all positions interested in the question. It is perfectly true that at the present time the Lord-Lieutenant has given his attention to this question, and no doubt he has been in communication with many persons of all professions and creeds in Ireland in reference to it. I am not aware, however, that there has been anything in the nature of what the hon. member calls negotiations between the Lord-Lieutenant and any persons on the matter, and certainly no undertaking or promise has ever been given by Her Majesty's Government or by the Lord-Lieutenant to any person that a bill dealing with Irish University education would be introduced by Her Majesty's Government this session. I am not aware that any memorandum on this subject has been furnished by the Government to the Lord-Lieutenant, and therefore it cannot be laid upon the table of the House.

#### THE IRISH CHURCH SURPLUS.

Two claims (says the Dublin correspondent of the *Standard*) are being put forward for grants from the Irish Church surplus which are likely to be much insisted upon when the General Church Synod meets next month. One arises from the old controversy whether Trinity College ought to be asked to surrender the revenues of the Divinity School, which its fellows, especially the juniors, regard as a purely educational resource, and not separable from the college and its general work; or whether the Divinity School, when removed from the control of the provost and senior fellows, and placed under the Church Synod, should be provided for by a special sum given from the surplus. Another attack upon the same surplus fund results from a movement which began a month or two ago in the diocese of Armagh, out of sympathy with the case of not less than eight hundred of the Irish clergy who are classed as small incumbents and curates, and have not, since 1870 and the passing of the Act, obtained any promotion, or even now have the least prospect that their position will be improved. Most of these clergymen have not more than 100/- a year, and some live, besides, in large glebe houses, difficult to keep in tenantable repair. The "stagnation" in regard to promotion in their case arises from the fact that parochial nominators usually give their votes in favour of younger men. It is not expected that this system of appointment can now be changed, though there is a strong party in the Church Synod who consider that it has not worked well. The agitation, consequently, takes the form of a proposal that a bulk sum, of be described as "compensation" to clergymen in these circumstances, should be supplied to them from the surplus; and they contend that this claim is sound, seeing that the original uses prescribed for the surplus in the Act of Mr. Gladstone have been already broken through. Others, however, regard it as hopeless to expect aid from this source, and suggest a Supplementary Sustentation Fund, not collected in separate dioceses, but generally appealed for over the whole country, in order to form a special fund for the poorer clergy. A conference of clergy has been held in Dublin to decide whether Archbishop Trench should be asked to put himself at the head of what may be called the "surplus movement," or whether any other method of carrying it forward should be adopted. At the forthcoming meeting of the Irish General Church Synod this will be one of the principal subjects discussed. In consequence of the extreme depression in trade, the Irish Church subscriptions during last year fell off, though not to the extent that might have been anticipated, and this decline in the contributions received leads still more to the assertion that the Church and its clergy and their Divinity School have the primary title to be assisted when the remainder of the Church property is being finally distributed.

The Government having declared their intention of not at present introducing a bill to settle the Irish Divinity School question, it is argued by local journals that such a demonstration of the resolve of the General Synod to bring the matter to a point shall be made, when that body meets, and shall be prepared for by expressions of opinion at the approaching Easter vestries, as will constrain the bishops, on the one hand, and the Trinity College authorities, on the other, to come to an agreement respecting the future of the school and its revenues without further delay.

#### THE SCOTTISH ESTABLISHMENT.

At the request of the Hackney Liberal Club, Mr. Carvell Williams has delivered a lecture before its members on the subject of "The Disestablishment of the Scotch Church." As some of the facts are not well known in England we give an outline of the lecture.

Mr. CARVELL WILLIAMS said that it might be regarded as a sign of the times that he had been asked to lecture on Disestablishment in Scotland by a Liberal Club at Hackney. The reason was obvious, for the question had become an electoral one in Scotland, and Lord Hartington had given the assurance that whenever Scotland pronounced in favour

of Disestablishment it would be supported by English Liberals. There was, however, much ignorance on the subject this side the Tweed, and therefore he thought the club had acted wisely in seeking for information respecting it. There was a difference between the English and Scotch Establishments in several respects. The latter was Presbyterian, and therefore without bishops; neither was the sovereign its head. It was more free, and purer than the English Establishment, and had greater uniformity of doctrine and worship. The great body of the people were Presbyterians, and the clergy did not give themselves quite as many airs as did the English clergy. There was also no burial monopoly in Scotland. (Cheers.) Nevertheless, the Established Church had its special privileges and powers—which were described—and was largely maintained by public property or taxation. In several parishes the ministers were maintained out of the tithes, or tithes, which were divided into exhausted and unexhausted tithes. In city parishes the corporations paid the clergy and took the seat-rents, and a very bad business it was for them, as they lost a large sum annually, which came out of the pockets of the citizens. Churches and manses were built by means of rates, which were more oppressive than English Church-rates. The Church received 22,000/- a year out of the Consolidated Fund, to add to ministerial stipends and for other purposes; so that no one could deny that it was State-paid. The annual revenue of the Church from public sources, including the annual value of the manses and glebes, was supposed to be about 355,000/. Like the English Church, it also derived a large income from voluntaryism, and the figures were given; but great as had been the liberality of its members, that of the members of the unestablished bodies had been still greater. (Cheers.) All the Protestant bodies combined had built 600 more churches than the Establishment possessed, and yet they had to support that institution, beside their own agencies. Coming to the question of adherents and members, the lecturer referred to the several secessions from the Scottish Establishment which had taken place—the formation of the Free Church being the last and the greatest; since it had inflicted a blow from which the Establishment would never recover. (Hear, hear.) The census of 1851 showed that it possessed only one-third of the churches, two-fifths of the religious accommodation, and one-third of the population, and there was no reason to suppose that there had been any substantial alteration since. The averages of church attendance in the West of Scotland, taken by the *North British Daily Mail* in 1875, showed that it was but 32.3, against 67.7 in the case of the other religious bodies. In the Highlands matters were much worse, and the lecturer gave a list of parishes where the attendance was from ten to thirty, and the ministerial stipend was from 233/- to 409/- a year—or from 16/- 4s. to 25/- 14s. per bearer. Yet in the very same places the voluntary churches had good congregations. (Cheers.) That was how public money was being wasted. Summing up the objections to the Establishment, Mr. Williams asked why one Presbyterian body should be singled out for State-patronage and support, while the others were doing at least as much for religion without it? There were also Episcopalians, Baptists, Congregationalists, and Roman Catholics in Scotland who were taxed and disadvantaged to support the Establishment. Whatever might happen in England, there was no pretence for saying that in Scotland disestablishment would be followed by calamitous results. So difficult did *Blackwood's Magazine* find it to make out a case that, instead of asserting that religion would suffer, it alleged that disestablishment would make the people morose and ill-conditioned! (Laughter.) The patronage question was next touched upon. While English Churchmen had, in regard to the appointment of their ministers, been as submissive as serfs, the democratic character of the Scottish people had made patronage the evil genius of the Establishment. A short history of the various phases of the patronage question was then given, and the Patronage Act passed in 1874 was described. That Act had a great effect in advancing the disestablishment movement; for it had made Free Churchmen indignant, and stimulated the voluntaries to fresh and more vigorous action. (Hear, hear.) It had utterly failed to win back the clergy of the Free Church, which, having tasted the sweets of liberty, would never return to the house of bondage. (Loud cheers.) There was a strong desire for union on the part of Presbyterians, and the Establishment stood in the way. All schemes for reforming the institution would be abortive; for it was felt to be unjust, and it no longer served an adequate practical purpose. (Cheers.) But it could not be got rid of without the help of English, Welsh, and Irish Liberals, and for that he pleaded. It was not a local, but an imperial question. Scottish Liberalism had stood by the side of English Liberalism through many a well-fought fight: let the two forces be again united, and a victory which would be a solid gain to both would be the result. (Loud cheers.)

Mr. Williams received a warm vote of thanks for his interesting and valuable lecture.

## THE DISESTABLISHMENT MOVEMENT.

## AN UPROARIOUS MEETING AT WEST BROMWICH.

Last Thursday the Rev. J. Browne, B.A., of Bradford, lectured in the Town Hall under the presidency of Mr. J. Arthur Kenrick. There was, says the *Free Press*, a crowded audience, and a part of the crowd evidently meant to create an annoyance. We quote the report of our contemporary:—

Placards had been freely distributed about the town for several days previous calling upon the Conservatives to be present in large numbers to protest against the disestablishment of the Church, and it was well known throughout the town that some Conservatives had expressed their intention to hire a body of roughs from Birmingham for the purpose of disturbing the meeting. On Thursday afternoon an "ex-policeman" was seen to purchase thirty-five tickets at Birmingham, and to accompany a contingent of these "Birmingham gentry" to West Bromwich, and subsequently another batch of ruffians were brought over in charge of an "ex-dealer." When these "gentry" arrived at the hall, however, they found that the ground was well covered by a large muster of enthusiastic Liberals resolved to secure for the speakers a fair hearing.

In opening the meeting, the Chairman, who was received with loud cheers, said he was sorry to learn that the last two public meetings which had been held in that hall had been disturbed, and expressed a hope that that meeting would not be so interfered with, but that the lecturer would be accorded a fair and impartial hearing, and those who disagreed with him would have an opportunity of expressing their dissent and of moving an amendment before the close of the meeting. (Hear, hear.) There was, he said, a strong feeling prevalent in the town that the meeting was going to be disturbed, but he hoped this would not be the case. He held that the chairman of meeting had an undoubted right to order the removal of any persons who systematically disturbed the meeting.—(Hear, hear)—and the audience had also a right to remove them. (Cheers. Someone here shouted "You'll have something to do to turn us all out." Cries of "Turn him out," and the disturber having been expelled order was promptly restored.) The chairman then went on to say that he hoped it would not be necessary for him to exercise that power, and that the meeting would be orderly. Let them see if they could not retrieve their credit and behave like fair Englishmen, and hear what the lecturer had to say. (Applause.)

The Rev. J. Browne then proceeded to deliver his lecture, but the noise in the body of the hall was so great that it was impossible to hear what was said. At length the uproar (which was caused by the presence of a number of those who had been brought over from Birmingham) became so great that the lecturer had to desist. The ex-policeman, one Leason, was found amongst the audience in company with these roughs, who were armed with "cocoanut sticks" and short staves, and who expressed an intention to mount the platform for the purpose of clearing it and upsetting the meeting. Leason proceeded towards the platform, followed by these men, when he was hustled. He resented this, and a fight ensued, amid loud cries of "Turn him out," and despite the earnest request of the chairman and other prominent Liberals that Leason should be allowed to leave the hall quietly, the crowd rushed upon him, and he was struck several severe blows on different parts of the body, and his face blackened with charcoal. There appeared every probability that he would be lynched, and some ladies in the gallery seeing blood running somewhat copiously from Leason's face raised a cry of "Murder!" and considerable excitement ensued. At length several of the occupants of the platform succeeded, by dint of great exertion, in getting him up on the platform out of the reach of his assailants, who tore his clothes in their efforts to retain him. When lifted on to the platform it was seen that several lacerated wounds had been inflicted upon his face, and that he was bleeding freely. He was taken into one of the ante-rooms, where he remained for nearly an hour bathing his wounds and resting himself, and at length he left the hall by a side entrance and went away by the hospital, having had sad cause to remember the shameful threats he had made use of before and after entering the hall. The other members of the gang were also quickly disarmed and expelled, a number of the staves and pikeheads being handed up to the chairman. Order having been restored, the lecturer proceeded with his address, and although a few fights subsequently occurred comparative order prevailed during the remainder of the meeting, the large audience present manifesting an intense desire to hear every word the lecturer said. These fights were caused by the entrance into the hall of a few of the Birmingham gang, who were at once disarmed and expelled as they came over from a neighbouring public-house in small detachments, their ejection being hailed with loud cheers by the audience. The Conservative leader of the second contingent of these roughs was seen to approach the platform in company with Leason, but seeing the sharp manner in which that individual was handled he quietly slunk away, and left the hall.

Mr. Browne then proceeded with his lecture. He secured a good hearing under the protection of a strong body of police, who arrived soon after he began, and who were received with loud cheers. He was followed in vigorous speeches from the Rev. J. Bainton, the Rev. F. R. Andrews, Mr. George Hoakings, Mr. J. Hampton, Mr. C. H. Bayley, and others, and the resolutions proposed were carried without any amendment being suggested.

The *Free Press* of Saturday says of this meeting:—

The records of the Liberation Society tell of many attempts on the part of its opponents to prevent people from hearing the statements of the advocates of religious equality. A most deliberate and shameful attempt of this kind has been made this week, under the direction of some of the Conservatives of West Bromwich. The Rev. J. Browne was announced to deliver a lecture on "The National Church, and how it is dealt with." The opponents of disestablishment had ample time to find someone who should reply to Mr.

Browne in a fair and open way. It seems, however, that some of the West Bromwich defenders of a State-Church have great faith in the efficacy of quite another kind of opposition. A placard was first of all issued, containing, amongst other things, an appeal to the supporters of the Establishment to be present at Mr. Browne's lecture, to be there early, to keep together, and to keep order! What was meant by keeping order was evident from subsequent proceedings. It does not appear that they appointed any of their number to meet argument by argument, for when the chairman asked if anyone wished to move an amendment to the resolution in favour of disestablishment, no one came forward to do so. Falling, as it would seem, to find anyone who would promise to give utterance to their views on the platform, and fearing that they could not find men enough in West Bromwich to silence the lecturer by rowdyism, a number of "roughs" were fetched from Birmingham. Who hired these men and paid their railway expenses, and found them drink when they arrived at West Bromwich? We sincerely hope that the really respectable Conservatives of the town gave no countenance to the disgraceful proceedings; but unless they distinctly repudiate all connection with them, they will certainly rest under the charge of having given encouragement to them.

## OTHER MEETINGS BY MR. BROWNE.

WILLENHALL.—On Monday of last week Mr. Browne lectured on "The National Church, and how it is dealt with." Mr. Jonah Banks was chairman. There were present a number of persons who disturbed the meeting and the course of the lecturer's remarks. Mr. Browne, however, patiently held on his way, and gave much valuable information as to the subjection of the Church to the State. At the close of his address antagonistic remarks were made by Mr. Darke. The Rev. W. Gill moved, and Mr. J. Parkes seconded, a vote of thanks to Mr. Browne, which was cordially passed. Mr. Hastings moved a vote of thanks to the chair, which was also carried enthusiastically.

LYE, WORCESTERSHIRE.—The Temperance Hall was crowded by an enthusiastic company, including many Churchmen, on Tuesday, the Rev. J. Parderably presiding. The Rev. J. Browne, B.A., spoke on "Suggestions for Disestablishment and Disendowment." These were explained and justified to the satisfaction of the meeting. Mr. Hastings moved a resolution of thanks. This on being seconded was carried unanimously. An equally cordial vote of thanks to the chairman closed the proceedings. Tracts were distributed and received with eagerness.

SOHO, NEAR BIRMINGHAM.—On the same day Mr. Browne, accompanied by Mr. Hastings, addressed a meeting of the engineers and other employees of Messrs. Tangye Brothers at the well-known Cornwall Works during the dinner hour, about 600 being present. The topic selected was "Principles and Aims of the Liberation Society," and as these were unfolded and explained the audience showed its approval thereof by repeated bursts of cheering. This body of skilled artisans fully declared in favour of unconditional religious equality.

OLD HILL, WORCESTERSHIRE.—On Wednesday a very large gathering took place in the Primitive Methodist schoolroom. C. Cochrane, Esq., J.P., presided. He spoke of the growing interest being taken in the class of questions which had brought them together, and urged upon his friends to give their support to the principles of religious equality. Mr. Browne then spoke at great length, and amidst frequent cheers, on "The State Clergy State-Paid." Mr. Hastings moved the resolution of thanks. The Rev. J. Ferguson seconded, Mr. R. Green supported, and it passed unanimously. A vote to the chair was then passed on the motion of Mr. J. Green, who remarked that this was the first meeting for years past that had not been rudely interrupted and disturbed by Tories. Fourteen months ago a Tory J.P., with the local clergyman, led a body of rowdies in an attempt to break up our meeting. Publications of the Society gratefully accepted.

NETHERTON.—A numerously-attended meeting was held in the Primitive Methodist schoolroom on Friday, to hear Mr. Browne lecture on "The Establishment a Failure." W. Cooper, Esq., presided, and spoke of his long personal interest in the question of religious equality. Mr. Browne was most attentively listened to, his remarks eliciting frequent applause. Mr. Hastings moved the vote of thanks, and the Rev. E. Farnell seconded it. This was carried with acclamation, as also complimentary votes to lecturer and chairman.

## THE REV. CHARLES WILLIAMS AT NORTH SHIELDS.

The local journals report at great length the proceedings connected with a lecture delivered by the Rev. Charles Williams, of Accrington, on Monday of last week. The lecture was delivered in reply to one from Mr. Reed. Mr. Alderman Green was unanimously voted to the chair, and amongst those on the platform were the Revs. W. C. H. Anson, H. Vian-Williams, W. H. C. Harris, T. Sherwood, Messrs. J. R. Proctor, R. Forth, J. Ogilvie, J. Thompson, M. Atkinson, and others. Amongst the audience were the Rev. T. Brutton, vicar of Tynemouth; the Rev. J. Sunter, and Mr. H. Byron Reed, of London. There was a good attendance, several ladies being present.

The Chairman, in introducing the lecturer, said it was not his intention to do more than act the part of an impartial president over the meeting. He should take care, as far as he could, that order was preserved, and that justice was done to every

speaker who might present himself after the lecture had been delivered. He hoped the meeting would assist him in maintaining order, and that the subject would be discussed with all the earnestness and seriousness which its vast importance demanded. (Applause.)

Mr. WILLIAMS, who was received with great applause, referred, point by point, to the address given by Mr. Reed, his replies being received with great cheers. At the close the lecturer said he had no other wish than that the Church which had done so much in the past might still be preserved, and he prayed that God might preserve that Church, that that Church may still be protected, and the State ought to protect the Church in the exercise of her proper liberty in the discharge of her spiritual duties. He hoped the Church might be sustained by the faithful love and generous gifts of her own children—(Hear, hear)—and that the State may be preserved disestablishing her. She would very soon be destroyed by intestine divisions. Let her be free, liberty would give her strength; cast her upon the devoted love of her own children, and in that love she would find a better maintenance than the State could give—a maintenance that should be her honour and her glory, and that should perpetuate her usefulness. (Loud applause.)

After the customary resolution had been carried, Mr. REED proceeded to address the meeting. Mr. Williams, he remarked, should have told them to what extent the Church was State-made; and, on the other hand, he should have shown them to what extent the Church of England was not State-made. Mr. Reed denied the assertion that the Church is bound hand and foot by the State. He then read an extract from the organ of the Liberation Society—the *Liberator*—quoting a letter signed "Verax," and contending that the arguments of the writer were calculated to strengthen the position of the Church defenders. Referring to the question of endowment, he said the endowments of churches or monasteries were not passed by the State, they were offspring of private liberality. (Hear, hear.) But, said Mr. Williams, pay tithes to the one minister in the parish, tithes which were due from aforesight, and enforcing the tenant to pay towards the support of his own parish church." ("Hear, hear," and confusion.) Was Mr. Williams aware that a Dissenting body can and does hold tithes? He mentioned a case in point, and said if tithes be a tax, then that Dissenting body is State-paid to-day. (A Voice: "Name of the church.")

Mr. WILLIAMS: What I said was that out of the spoil of the dissolved monasteries by direction of Parliament, King Henry VIII. set apart certain properties for the maintenance of bishops, deans, and canons, and that, according to a report of the Ecclesiastical Commissioners, the property so set apart by the State was worth ten millions of pounds. (Hear, hear.)

Mr. REED, in concluding, referred to a recent speech of the Bishop of Manchester, a strong opponent of the Liberation Society, who said that the churches did not belong to the working men as working men, but as members of the nation, that was to say, that they belonged to them in common with the rest of the inhabitants of the nation. (Applause.) Mr. Reed thanked the chairman for his courtesy in listening to him, and then left the platform.

Mr. WILLIAMS replied. He said Mr. Reed complained that he did not point out to what extent the Church was State-made, and to what extent it was not. In order to do that he should have to go through all the Acts of the Constitution. Ecclesiastics had been employed to prepare them, just as men outside Parliament are employed to draft bills. He did not deny that the churches had a part; he had said all along that the authority is wholly and exclusively with the State, and they would find all that in the Book of Common Prayer. That book was simply a schedule of those Acts of Parliament, and received its authority from them. Mr. Reed was making progress as well as other people. He had found out that the bishops and clergy are not the Church. Why, take away the bishops and clergy, and they might have for the Church the Society of Friends itself. (Laughter.) If they proved that the State established Episcopacy, if they proved that the State established clergymen, they proved that the State established priesthood. (Applause.) The speaker then referred to the payment of Easter dues, and in concluding said that when disestablishment did come the supporters of the Church would themselves acknowledge that the separation of Church and State was right, and that had they known all the effects that would follow they themselves would have advocated the cause which they resisted with all their hearts. (Cheers.)

Rev. H. VIAN-WILLIAMS moved, and the Rev. T. Sherwood seconded, a vote of thanks to the lecturer, which was carried by a large majority.

Mr. WILLIAMS replied, and said he had received a note from Mr. Reed inviting him to discuss the question in that room on Thursday next. He was sorry that his engagements would not permit him to accept the invitation, but if that gentleman would consult his convenience, and communicate with him, he would try to meet his convenience and be there. (Applause.) He moved a vote of thanks to the chairman for presiding.

Mr. H. B. REED seconded the motion, which was carried unanimously, and briefly responded to.

SOUTH SHIELDS.—On the succeeding evening (Wednesday) Mr. Williams delivered an address in the Library Hall, again in reply to Mr. Reed. Samuel Storey, Esq., ex-Mayor of Sunderland, occupied the chair. There were on the platform

the Rev. Metcalfe Gray, Rev. W. Hanson, Rev. A. Crombie, Rev. R. C. Smith, J. Strachan, Esq., J.P., Ald. James, Messrs. G. Lyall, J. J. Little, T. Pyke, J. Crass, J. Nicholson, J. H. Haggitt, H. B. S. Thompson (Newcastle), and others. The hall was crowded, and amongst the audience were a few ladies. The chairman made a vigorous speech, referring to the growth of the disestablishment movement, and also to the growth of voluntaryism within the Church. Mr. Williams was received, as on the previous night, with repeated applause. Mr. Alderman James moved a disestablishment resolution, which was seconded by the Rev. Metcalfe Gray. Mr. Reed made a brief reply, to which Mr. Williams made a rejoinder. The resolution was then put, and the chairman declared it to have been carried by a large majority. Great enthusiasm prevailed, but a portion of the audience rose upon their seats frantically cheering and calling for cheers for the Church. Mr. Williams proposed, and Mr. Reed seconded, a vote of thanks to the chairman, who responded, and the meeting, which had been animated throughout, then concluded. Our report is derived from the *North Shields Daily Gazette*.

## MR. MOSSMAN AND MR. GOODMAN AT WISBEACH.

The *Wisbeach Chronicle* and the *Wisbeach Telegraph* report at some length a meeting held in the Public Hall of that town on Thursday evening, which was addressed by the Rev. T. W. Mossman, M.A., rector of Torrington, and Mr. Neville Goodman, M.A., of Cambridge. Mr. George Dawbarn, J.P., presided, and amongst those on the platform were the Rev. T. W. Mossman and Mr. Goodman (the deputation), the Rev. H. B. Robinson, Rev. E. J. Travis, Rev. J. H. Lummis, Mr. John Cockett, and others. There was a party at the back of the hall who interrupted the speaker a good deal, so much so that Mr. Mossman had to make a break of at least ten minutes in his address. After a brief address from the chairman,

The Rev. T. W. Mossman, who was received with some applause and stamping of feet from the back of the hall, said he felt quite sure that the large and attentive audience he saw before him would give him a patient hearing, and he need scarcely say that he believed they would give him credit for wishing to express his convictions upon the point with the object of inducing acquiescence in them. He was going to tell them his own thoughts upon the subject, and he would endeavour to string them together as he went along so as to come to certain conclusions with reference to the combination of the State with the Church of England. In the first place, the present position of the English Church in being subservient to the State was anomalous, because she could not ask a man to occupy her pulpits unless permission was received from the State to do so, and that seemed to him an anomalous position. There were twenty thousand Church pulpits in this land, not one of which could be occupied except by ordained ministers without State permission. They would suppose, for instance, that the Apostle Paul was to come here to preach, it would be impossible for him to go into a Church pulpit unless he had complied with certain conditions laid down by the State; in fact, no one could preach the Gospel in her pulpits unless he had signed the Thirty-nine Articles and given his adhesion to the canons as laid down by the Church of England. They (the Liberationists) wished to free the Church from these trammels, so that such things should not be possible. Some of them might say that they could not see that there was any different state of things among Dissenters with regard to persons preaching in their places of worship. Well, he believed that if St. Paul wished to preach in one of their churches, he would only have to obtain leave of the particular church whose pulpit he wished to occupy. They might say that with regard to the Wesleyans the permission of the Conference would have to be obtained, but his answer to that was that the Conference could be at once assembled and give the requisite permission, but no one could give permission to use the church unless he had the sanction of the State to do so. It appeared then to him (the speaker) conclusive and logical that the Church should have freedom and power to do its own work without any interference from secular power or any power whatsoever.

Mr. Mossman was referring to St. Paul and the Emperor Nero, when a voice shouted "Speak a little louder," which brought up the chairman, who intimated that they were not going to be put down, and that those who interfered with the harmony of the meeting would be turned out.

Considerable uproar ensued, and somebody called out, "Three cheers for the Church."

The hubbub having subsided, the speaker argued that as the people of this country would not submit to the dictation of foreign nations, it was as easy to transfer the same opinion from the temporal kingdom of England to the spiritual kingdom of Christ. In the same manner, the British Legislature, while acknowledging the Queen as the temporal head, allowed no interference in matters appertaining to temporal things, and there was no reason why they should not transfer those ideas to the Church of England. If he (the speaker) was wrong he was open to conviction, and if anybody present could convince him that his principles were not in accord with the Bible, he was perfectly willing to reconsider the decision he had come to and any plea those who differed with him liked to

put forward. Speaking of Convocation as the legislative parliament of the Church of England, the rev. gentleman contended that if any foreign Power attempted to impose restrictions upon us in the same manner as Convocation had done upon the Church of England, they would do everything they could to remove anything which affected their temporal welfare. The speaker was here interrupted by stamping of feet, and as soon as he could get a hearing he said it was very unfair to endeavour to put a speaker down by such a senseless noise. He would ask those who made the noise if they could go home and lay their heads on their pillows. (A voice: "Yes, and sleep well too.")

Mr. Mossman attempted to go on with his address, but his voice was completely drowned for a minute or so by the noise. Proceeding, he said their opponents could not put down thought, neither could they stave off the final settlement that was coming—("Hear, hear," and applause)—but they could do themselves a great deal of harm by shutting their hearts against their God. Having referred to the early history of the Church of England, and shown by quotations that there was more freedom in it at one time than there is now, for it had no power to pass any legislative enactment unless sanctioned by the temporal authority, the rev. gentleman alluded to the founding of Wesleyan Methodism, and the persecution of Wesleyans, an instance of which was quoted in the fact that John Wesley was not allowed to preach in the pulpit of the church that was under his father's ministrations for many years. In conclusion, he said he had come prepared to enter very largely into questions affecting the Church of England, and to discuss them at considerable length, but he thought it would be as well not to do so. Their object was to come to the rescue of the Church of Christ, and they wanted a true crusade, to carry on a true warfare, till they had rescued the Church of England from the bigotry of her so-called Church defenders. (Applause, hisses, and uproar, during which many of the audience rose from their seats.)

Mr. Neville Goodman, who then addressed the meeting, was received with loud cheers. He was evidently determined, says the *Wisbeach Telegraph*, to be heard if possible, for he pitched his voice high at the commencement, and maintained it throughout his speech, remarking that the disturbers of the meeting forced him to do so, although he would much rather speak lower. Mr. Goodman said that was the first time he had been a speaker at a meeting at Wisbeach, although he had been there before, but he had generally come by way of Salter's Lode on the ice. He had come that night to speak of the disestablishment of the Church of England—(uproar)—he was there to advocate the separation of State control from the Church. (Continued uproar.) The Church of England derived her greatest strength from the agricultural districts, and Wisbeach was the centre of agriculture in the Fens; but for all that the agricultural mind was arable to her tillage and fallow to her seed. They knew it well. It might be that other places did not know the Church of England so well, but every agricultural labourer knew her. From Lincoln Cathedral to Lynn Harbour, and from Cambridge to Boston Stump, the Church had settled down in the richest districts, and whatever dignity could be given to office and whatever strength could be given by wealth were to be found here. They had beautiful churches. (Applause.) He came to Wisbeach by way of Chatteris and Dodington, which they knew something about, and with regard to a gentleman who once lived at the latter place they used to nudge one another as they passed him, and say, "He is the holder of one of the richest livings in England." He had not said one word about the Church of England, and did not intend to do so. The agricultural labourers were beginning to wake up. It would not be denied that Joseph Arch represented a good portion of them, and he was never so eloquent as when he was denouncing the Establishment. He would ask, Did the Establishment do any good? ("Yes.") He was glad to hear them discriminate the Establishment from the Church. Did it promote religion and morality? ("Yes, yes.") Did it encourage all their virtues, even in the love of fair-play? (Applause.) The question for them was—whether the Establishment had done any good or not? They were told that if they disestablished the Church they would be denying God and also robbing Him. The fact of the Church being established by law was no proof that it was true. He did not say that the Church did not contain some truths, but that was very different to containing the whole truth. Admitting that the Church of England was a useful institution and did a great deal of good, still under her present constitution she could only be looked upon as a bundle of laws and a bag of money. The question was not what good the body of clergy had done, but what good work they were hindered from doing. The speaker then drew a favourable comparison between Free Churches and the Establishment, alluded to the sale of livings, the character of the clergy, and passed on to speak of the work being done by other bodies, such as the Primitive Methodists, whose preachers the agricultural labourers liked to listen to, although they might not speak good grammar. The speaker then referred to the Establishment of the Church of England as a tree from which several branches had been cut—a great piece of rotten wood was taken out of it when the University Tests Act became law—and said there was nothing left of it now except the rotten trunk, and the sooner that was

gone the better. (Applause and hisses). The Church would not suffer by the fall of the Establishment, but he believed that religion would occupy a higher place in the minds of all Englishmen when the day of separation came. (Applause and tremendous roar, upon which the speaker sat down.)

A vote of thanks to Mr. Mossman and Mr. Goodman, proposed by the Rev. H. B. Robinson and seconded by the Rev. E. J. Travis, closed the proceedings, and, the national anthem being sung, the meeting separated.

The disturbances which had interrupted the meeting throughout in a greater or less degree were continued outside the hall, but no mischief was done.

## REV. DR. MELLOR AT SHEFFIELD.

The Rev. Enoch Mellor, D.D., of Halifax, lectured on Tuesday night in the Temperance Hall, Sheffield, his subject being, "What they say for themselves." Mr. R. Leader presided, and there was a large attendance.

The lecturer, who was received with applause, said the question of the relations which the Church as a religious organisation sustained to the State was undoubtedly one of the burning questions of the time. Its discussion was now beginning with an earnestness which would not end without some definite issue being reached. The dark pictures which the ecclesiastical imagination once loved to draw as to the ruinous consequences of disestablishment were being discredited by the facts of the case, and they could look upon further applications of the principles of religious equality without dread. (Applause.) He then proceeded to give some of the main arguments by which the Church was upheld, taking as his authority the Peck prize essays, and replied to them in detail. In conclusion he asked them to look at the spectacle which confronted them as Nonconformists. They had a Church representing spiritual ideas and aims, but which was bound hand and foot by a power that was not spiritual—a Church whose supreme officers were appointed by the Prime Minister for the time being, who might not himself be a member of the Church, who might not even believe in a single doctrine of the Church, whose private life might be a scandalous violation of the moral teachings of the Church, and whose selection of an archbishop or bishop might be dictated solely by political considerations; a Church whose Prayer Book was a schedule in an Act of Parliament, and whose services could not be increased, diminished, or modified without the consent of Parliament; a Church in which such spiritual bodies as deans and chapters of cathedrals were deprived of the power of protesting against any bishop who might be appointed, however erroneous or dangerous his doctrines might be; a Church a great majority of whose congregations had no freedom, or a voice in the selection of the man who was to be their spiritual guide; a Church whose livings were sold, to the scandal of religion, and set forth with all the eloquence of auctioneering; a Church boasting that it was one and only one, and yet a Church concerning which its clergy were debating to-day, with a heat and bitterness which it was impossible to exaggerate, as to what their Church was; a Church whose influence created the deepest and widest schism in their national life; a Church whose interests incessantly hampered just and equitable legislation; a Church which, up to the last moment, was in favour of slavery, opposed Parliamentary and municipal reforms, withheld the introduction of free-trade, and set its back against the doors of the Universities that the Nonconformists might be excluded. That was the Church which confronted them, whose claims they were compelled to examine, to condemn, and to resist, until, by the calm and ripened judgment and voice of the people, it should stand for ever free from the fetters of the State. (Loud applause.)

Under the rule providing for the special election each year of nine "persons of distinguished eminence in science, literature, or the arts, or for public services," the committee of the Athenaeum Club on Tuesday last elected Professor Stanley Jevons, Mr. Henry Sidgwick, and Canon Stubbs. On the 18th of February Mr. W. Huggins, Mr. G. D. Leslie, R.A., and Lord Lindsay, P.R.A.S. received this honour.

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# The Nonconformist.

WEDNESDAY, MARCH 19, 1879.

## THE WEEK.

OUR news from Cape Town, by telegraph from Madeira, extends down to Feb. 25. The Zulus remain inactive, and the reported attack on Colonel Pearson's position at Ekowe seems to have been an invention. But that officer's force being isolated and short of provisions, an attempt was to be made to relieve him by the help of some 500 soldiers and marines which were opportunely forwarded in H.M.S. Shah from St. Helena. In a few days also the 57th Regiment was expected at Port Natal from Ceylon. Though the attitude of the Basuto tribes and the Transvaal Boers had given rise to some anxiety, the Government are said to have received a favourable telegram on the subject from General Chelmsford, while the large reinforcements from England were expected to begin to arrive about the 10th of March.

By the last mail Lord Chelmsford has forwarded the evidence taken before the court of inquiry relative to the disaster at Isandula, which his lordship regards as "very obscure," and sends without comment. The general conclusion which may be drawn seems to be, that there was a dangerous misconception of the ability of the Zulus to offer a determined resistance; that when Lord Chelmsford left for the front his orders relative to entrenching the camp at Isandula were very defective; that Colonel Durnford went off with his native levies after a difference with Colonel Pulleine, who thought they ought to secure their depots against surprise—which surprise soon came. Throughout there seems to be evidence of a lack of vigour and generalship on the part of Lord Chelmsford, which will hardly be made good by placing on his staff an experienced officer from England.

The question arising out of the royal message of sympathy to his lordship, which was thought to have precluded his recall, was discussed in both Houses of Parliament last night. That message, which expressed the "entire confidence" of Her Majesty that the honour of the English arms would be maintained, was sent by Colonel Stanley without consulting any of his colleagues in the Cabinet. In defending the act, Lord Beaconsfield pretended that the message had been misinterpreted, and with his wonted assurance argued that if the Cabinet or Parliament had been consulted, the Queen's message would have lost its spontaneous grace. As it was, the course taken was regular and constitutional, and was covered, as every act of the Queen in this country is, by the principle of Ministerial responsibility.

From this (remarks the *Daily News*) it follows that a personal act of the sovereign, performed through the medium of one of her Ministers, though not, as we understand it, at his advice, and without the knowledge of the Cabinet, is a regular and constitutional proceeding covered by Ministerial responsibility. Perhaps so; but by Ministerial responsibility after and not before the fact. Lord Beaconsfield seems to admit what is patent on the face of the message, though Colonel Stanley did not recognise it, that the Queen expressed confidence in the military capacity of Lord Chelmsford. It follows therefore that the public expression of this confidence on the part of the Sovereign, without the cognisance of the Cabinet, is constitutional and regular. We cannot accept this doctrine, into which, as in most of Lord Beaconsfield's theory and practice, the element of personal government enters. If the Queen's message had been simply one of sympathy, Lord Beaconsfield's defence of it would be to the point. It was more than this, and in so far as it was more, we are constrained to think that Her Majesty, whose generous and compassionate feelings every one honours, has reason to complain of the terms used in her name by the framer of the message.

The news from India is altogether disquieting. There is as yet no sign from Yakoob Khan; the supposition being either that the new Ameer is waiting to see what may turn up, or that he does not feel sufficiently secure of the allegiance of the Afghans to warrant his acceptance of the terms offered to him by Lord Lytton. Should the negotiations come to naught, an advance upon Cabul will take place in about a month; and with this prospect in view nine

months' stores have been accumulated between Dakka and Jellalabad. But the camels, with whom neither the climate nor the forage agrees, are dying off rapidly, and the question of transport has become a serious one. The retirement of General Roberts from the Khost Valley is said to have emboldened the neighbouring warlike tribes, who will no doubt again threaten his communications, and probably the difficulties in keeping open the long line from Quetta will be still greater in the case of General Stewart's column, which with difficulty holds its position at Candahar, and obtains inadequate supplies through the Bolan Pass. In fact, the transport service needs to be maintained regardless of expense. Nor is there now much chance of learning what really takes place in these regions. The authorities do not like too much light to be thrown upon the course of events in Afghanistan. Not long since there was an outspoken correspondent of the *Standard*, who telegraphed a good deal of reliable but unpleasant news. That gentleman, who reported the famous annexation speech to the Kuram tribes, has been sent away from the front by the imperious General Roberts, and our spirited contemporary has altogether declined the offer of that commander to be supplied with news by members of his own staff.

The Indian financial statement, though it excites but a limited interest at home, has created, as well it might, serious apprehension in Calcutta. It appears that the revenue of 1877-8 was 58,920,000*l.*, and the expenditure 62,510,000*l.*; the excess of 3,543,087*l.* being set down to charges arising from the famine. The regular estimates for 1878-9 show the revenue to have been 64,680,000*l.*, and the expenditure 63,380,000*l.*; but the capital expenditure on productive public works changes this surplus into a deficit of 4,200,000*l.*; or upon the two financial years an accumulated deficit of more than twelve millions sterling. The Budget estimate for 1879-80 fixes the revenue at 64,620,000*l.*, and the expenditure at 65,950,000*l.*, including two millions for the expenses of the Afghan war. The loss by exchange is shown to be 3,952,000*l.*, being 952,000*l.* more than estimated in the Budget of last year. Altogether the estimated deficit for the three years may be reckoned at more than seventeen millions! No increase of taxation is proposed, on the ingenious plea that the change in the relative value of gold and silver is under the consideration of the Home Government. Sir John Strachey proposes to meet the present deficit by a loan of five millions at four and a-half per cent.—a mere palliative which will only postpone the evil day. The estimate of two millions for the cost of the Afghan war is, in all probability, deceptive, as it does not include the cost of further operations, such as a march upon Cabul; still less the expense which would be entailed by the occupation of the country till a satisfactory arrangement is brought about. It is, moreover, feared that the loss on remittances from India, owing to the depreciation of silver, will be not less this year than four millions. The critical state of things is quite appreciated in India. In our Eastern Empire—we quote from a Calcutta paper, which is said to represent the general current of feeling relative to the new Budget—there is said to be a consensus of opinion "that the financial position has drifted to a point where salvation or safety depends no longer on forced measures for raising revenue." "Taxation is at its maximum endurable point among the masses, national debt is increasing largely and continuously, and in every direction warnings for retrenchment are distinct and too strongly marked to remain unheeded." This perilous state of things was not unknown when the Afghan campaign was recklessly entered upon, and it is quite possible we may ere long be plunged into a Burmese war. The other day Mr. Fawcett vainly endeavoured to arrest the evil, and we dare say Mr. Childers will be equally unsuccessful in his motion for the appointment of a Royal Commission to inquire into the finances of India, albeit that country is actually on the verge of bankruptcy.

The most important fact relative to the Eastern Question—if, indeed, it be a fact, and the *Journal des Débats* vouches for it—is that Germany entirely agrees with England and Austria in requiring the faithful observance of the Treaty of Berlin. It is said that Count Schouvaloff, on his way to St. Petersburg, has ascertained thus much from the interview he had with Prince Bismarck. Whether it will prove decisive remains to be seen. There is no doubt that the Russians have cleared out of Adrianople, and they are bound by treaty to evacuate Eastern Roumelia by the 3rd of May. It is again said there is not a shadow of doubt that preparations are being completed for a vast Bulgarian rising in Roumelia to follow immediately on the Russian evacuation, and for a determined resistance to the entry of Turkish troops into the Principality. Of the excited state of feeling no doubt can be entertained. Last week M. Schmidt, the Director-General of the Finances of Eastern Roumelia, started on a tour of inspection by order of the European Commission. At Philippopolis, Yamboli, and Slivno, in succession, though protected by the Russian authorities, he narrowly escaped with his life. The Powers, by setting at defiance the wishes of the population, have entailed on themselves a hard, if not an impossible task. Granted that the Russians have prepared for this anti-Turkish movement, the question still recurs—what is to be done? Are the population to be delivered over to the tender mercies of the Ottoman troops? If not, how is the threatened rising to be put down?

Western supervision of the finances of Eastern countries does not, for the present at least, prosper. The other day it was suddenly found that the Khedive had slipped the bonds by which he was bound, and Mr. Rivers Wilson and M. Blignières combined have not succeeded in fastening them up again. That potentate insisted that Nubar Pasha should not come back; and he has not. He also requires that Rias Pasha, the Minister of the Interior shall be replaced by a Minister of his own choice. That difficulty is not yet settled, and, meanwhile, Egypt has no Minister of Foreign Affairs, Justice, and Public Instruction. Ismail Pasha, having for awhile succumbed to Western influence, now wants to rule again, which is natural enough. Some days ago Sir George Campbell asked why the British Government supported an Administration at Cairo which ruled in the interest, not of Egyptians, who are perishing of hunger, but of foreign bondholders; a question which Sir Stafford Northcote vaguely answered by saying that the case was peculiar—other Powers being interested—and that it might be necessary to guarantee the bondholders. Matters are not better at Constantinople. The exchequer is empty; the Sultan in want of ready money; and the De Tocqueville scheme of relief—a loan of some eight millions—has broken down. But if the Porte will surrender the control of finances to the two Western Governments, we are told that they are ready to engage that money for the public service shall be forthcoming. Only about one-fourth of public revenue actually reaches the exchequer, but the Pashas who intercept the other three-fourths are stronger than the Sultan, who in his way is as great a spendthrift as his satrap the Khedive. Hence the present financial deadlock.

We have discussed elsewhere the vote of the French Chamber of Deputies on the question of impeaching the De Broglie and Rochebouet Ministries. The debate on the subject was not so exciting as had been expected, and the speech of M. Waddington, though firm, has somewhat impaired his position of Prime Minister. M. Brisson's motion in favour of the prosecution was, in accordance with expectation, defeated by 317 to 153 votes—the members of the Right swelling the majority. An order of the day omitting all censure of the accused was defeated by 225 to 187 votes, many deputies abstaining. Then came the resolution of M. Rameau, which, after a scathing preamble, declares that "the Chamber of

Deputies hands over to the judgment of the national conscience, which has already solemnly reprobated them, the designs and criminal acts of the Ministers of May 16 and of Nov. 23, and desires the Minister of the Interior to cause the present resolution to be publicly placarded in all the communes of France." This was carried by 217 to 135 votes; the Left Centre members abstaining, and the minority consisting almost entirely of deputies of the Right. Though the inculpated Ministers were wisely silent during the debate, they have since published a formal protest in which they contend that because the Chamber refused to prosecute them it has no right to issue a condemnation. "Apparently," say M. de Broglie and his colleagues, "the Chamber recognised, along with public opinion, the emptiness of the grievances alleged in the report of its Commission. This decision exhausted its Constitutional right. . . . The order of the day hands over the acts of the ex-Ministers to the judgment of the national conscience. We hand over, in our turn, to that supreme tribunal the order of the day itself, sure of the judgment which will be passed by all friends of right and justice." No doubt the ex-Ministers are technically right, though it is amusing to find M. de Fourtou appealing to the Constitution, which, when in office he never scrupled to violate. But the fact is patent to all the world that they committed a political crime. It has not entailed judicial punishment, but has been visited with moral reprobation which the Rameau vote only emphasises; and the appeal of the Duc de Broglie and his co-conspirators has been received with perfect indifference in France.

While reading yesterday a laboured eulogy on the British Empire and its responsibilities, we could not but call to mind that in the same number of the same paper there was an account of the new tariff which was on Saturday submitted to the Parliament of the Canadian Dominion. Our fellow-subjects in that part of the world have got into financial difficulties, and, like India, South Africa, and Victoria, look to the Mother Country to help them out. Only they give us no choice. While England has sent them a Royal Princess with their Viceroy, the Canadians return the compliment by laying oppressive imports on our ships, coals, cottons, woollens, and textile fabrics generally. On goods from the United States the differential duties are still higher, and will, no doubt, provoke a war of tariffs. The *Pall Mall Gazette* remarks that "unless some remedy is adopted, it is quite evident the Empire cannot hold together." But what is the remedy? When the income-tax is yearly augmenting and threatens to mount up to a shilling in the pound, Englishmen may be excused if they lose their enthusiasm for Imperialist ideas which are weighing down the mother country with taxation at a time when her industry is almost paralysed.

Probably the last has been heard of the Irish education question this session—for it is unlikely that Mr. Butt, though happily recovering from his dangerous illness, will be able to introduce his promised resolution this year. The elaborate and searching question on the subject announced by Mr. Callan has at length been put, but Sir Stafford Northcote was not embarrassed by it. He simply stated that the Government had not promised anyone to introduce a measure for the settlement of the Irish University question this session. *Apropos* of nothing in particular, Mr. O'Donnell on Thursday spoke for a whole hour and a-half on the subject of mixed education, and the only remarkable feature in the discussion which followed was the speech of Sir William Harcourt, who argued that because Parliament has established in England an education which was practically denominational, "the same advantage" ought not to be refused to Ireland. Surely the right hon. gentleman must have been misreported! Does he not know that Oxford and Cambridge have been substantially secularised, and that the Board School system of education is *not* denominational. We regret to find so eminent a Liberal statesman uttering such sophistical sentiments. If it is to be taken

as a party omen, the union between the Liberal leaders and Nonconformists will be difficult to maintain in the future.

How dearly the nation has to pay for an Established Church is at times illustrated in unexpected ways. The courts of law have recently been occupied with the Clewer Ritualist case and the Akenham burial scandal, while for the last ten days the Court of Appeal—that is, five of Her Majesty's judges—has been wholly taken up with the arguments in the case of *Martin v. Mackonochie*, which apparently are very far from being concluded. Thus the block in the administration of justice has become greater than ever. As is reasonably urged in a letter we have quoted at length elsewhere, "it is a little too hard in the midst of the clamours and groans of thousands of waiting secular suitors to see fully one-half of the whole judge-power of Westminster Hall taken up with ecclesiastical cases; and not for a single day or a single week, but almost as a permanent arrangement." And thus, says the indignant writer, the Church of England "is rapidly falling into a condition of backsliding and backbiting, of foolish contentions, bad temper and bad language, of pretensions offensive and unfounded, and of a spirit and practice of quarrelling and litigation which perverts to the bad and barren purpose of discussing ecclesiastical inanities the time of courts and judges maintained by the country to administer justice to the great body of the people." All this and more is written by one who does not appear to be inimical to a State Church *per se*.

#### SKETCHES FROM THE GALLERY.

##### HOUSE OF COMMONS, Monday Night.

THE House of Commons reached its lowest level of dulness on Thursday night. It was the wedding day at Windsor. Members who had been invited were not inclined to set to at the dull routine of Parliamentary labour, and members who had not been invited were glad of any excuse for idling. At question time all Her Majesty's principal Ministers were absent, and Sir H. Selwin-Ibbetson sat in the place of the leader of the House. From the front Opposition bench Lord Hartington was absent; his lordship being, I believe, the only one of the late Ministry in the House of Commons whom it was thought fit to invite to the royal wedding. Mr. Gladstone has not been much in his place of late. Oddly enough, he was there on Thursday, and—perhaps not accidentally—accentuated the distinction by which he was omitted from invitation to the ceremony. Doubtless he was glad to be spared the worry of a journey to Windsor and back. But it struck some people as strange that on an occasion like this a man who has served his Sovereign and his country so long and so prominently should have been conspicuously left out of the ceremonial arrangements for the wedding of the Queen's son.

Only a portion of the questions might be put, and of these one at least was not without painful interest. It stood in the name of Colonel Gourley, and desired to know whether it was true, as stated, that the transports for Africa had been kept several days at St. Vincent waiting for coal? Captain Egerton admitted the sad impeachment. The House heard with ill-disguised anger that the reserve ships which had been fitted out with so much energy and quite regardless of expense were lying idly in harbour at St. Vincent—some of them ten days—when their early arrival at Natal might possibly have saved the colony. As it happens, according to the latest information, the delay is not of serious import, but that does not relieve those concerned from responsibility, or lessen the intrinsic importance of the blunder. It is plain the ships might have coaled for the whole journey, or some of them might have called in at Madeira. The Admiralty preferred to follow the ordinary routine, and sent them to St. Vincent, where they followed each other pell-mell, and chieftly succeeded in getting in each other's way.

The Government had put down Supply as the first order of the day on Thursday, and entertained the hope that they would get some votes. This was a reasonable hope; for it often happens that when the House is unusually empty Supply proves particularly profitable. On Thursday, however, they counted without Mr. O'Donnell. That gentleman had placed on the paper an abstruse resolution relating to professional instruction in mixed colleges and Universities. For two hours Mr. O'Donnell, in his rambling and occasionally incoherent way, discoursed on a variety of topics; the average number of members present during this period being eight. Of these, two were Mr. Biggar and Mr. Parnell, who gave some variety to the proceedings by severally attempting to count

out the House. There is some doubt as to the precise intention of this movement. Some think that, as it happened in the dinner-hour, it was due to an amiable desire to disturb hon. members who were dining while they should have been listening to Mr. O'Donnell. Another explanation is that there has been a split in the Home Rule party. It is well known that Mr. Biggar, in a recent speech, laid down the axiom that no Protestant could be regarded as an Irishman. Now, both Mr. O'Donnell and Mr. Parnell are Protestants, not to mention Mr. Butt, against whom the shaft was levelled. Mr. Biggar having been called upon to retract the offensive remark, has stubbornly declined. Hence there is discord in the camp. This may account for Mr. Biggar attempting to count out Mr. O'Donnell, but it does not explain Mr. Parnell's procedure. We must, therefore, be content with the fact that twice the House was counted, and twice Mr. O'Donnell's essay ran the risk of interruption. Forty members was the full amount of the muster when the Speaker counted.

On Friday night the House suddenly awakened from its lethargy and made up for an average of some weeks by a stormy scene. It was Mr. Jenkins began it. The hon. gentleman, like many Englishmen, thinks that Lord Chelmsford has shown an amount of incapacity during his command in South Africa which demands his immediate recall. But whilst the average Englishman, as represented in the House of Commons, is content to take an ordinary and rational course in furtherance of his views, Mr. Jenkins is not. He had threatened some days earlier to kick up a dust; his determination being then overcome by the solicitation of the Chancellor of the Exchequer, backed up by a very strong expression on the part of Liberal members that his interference would be untimely and hurtful to the cause he unfortunately advocates. On Friday, however, Mr. Jenkins was not any longer to be withheld, and having drawn from the Chancellor of the Exchequer the announcement that it was not the intention of the Government to recall Lord Chelmsford, he moved the adjournment of the debate, and began what was understood to be a strong attack on the general.

Moving the adjournment of the House is a privilege which Parliament in its solicitude for minorities confers on private members. It is a very powerful instrument for attracting attention, and should be used with discretion. It simply means that a member having vainly endeavoured by the usual courses to obtain precedence for a question of the utmost urgency, takes upon himself to dislocate the arrangements of a sitting, and thrust himself before all other members who have places on the agenda. Such a procedure always requires apology, and the apology is usually found in the desperate urgency of the question raised. Now, as Lord Hartington pointed out in his temperate and judicial speech on Friday night, Mr. Jenkins had no ground for adopting the course he had taken on himself to pursue. He had not previously pressed it on the attention of the House, he had not attempted to find an opportunity for moving in the usual form, and above all an announcement had just been made by the Colonial Secretary which opened up the prospect of an immediate and full debate on the Zulu policy as a whole.

This would have given Mr. Jenkins the opportunity he desired, but his impetuous nature was not to be restrained, and the result was an unusual and discreditable scene, which reflected credit neither upon Mr. Jenkins himself nor upon the howling majority that drowned his voice. For forty minutes he stood attempting to thrust his opinions on a House that would not listen to them, and found an approving voice only in Mr. Biggar. If I were a member of Parliament and found myself in opposition to the unanimous opinion of the House of Commons, I should begin to suspect I was wrong. But if Mr. Biggar approved me, I should be certain of it.

To-day the House of Commons has spent an uneventful night in Committee of Supply. There were, under the new rule, no preliminary amendments, and accordingly Colonel Stanley has had it all his own way. It was settled that the debate on Sir Charles Dilke's motion shall be taken on Thursday week, and it will probably last up to the Thursday following; or even may be so stretched out as to run through the week. To some extent the interest will be forestalled by the debate which will take place in the House of Lords. Notice has not yet been given; but I have private information that Lord Blachford, acting with the concurrence of Earl Granville and the Liberal party generally, will move a resolution somewhat similar to that of Sir Charles Dilke. It has been arranged that this debate shall be taken next Tuesday, and it is not anticipated that it will extend over a second night.

## Correspondence.

## AN APPEAL TO OUR PARTY.

*To the Editor of the Nonconformist.*

SIR.—At the risk of being accused of presumption, I must again ask for space to appeal to the Nonconformist party to put forth their utmost endeavours at once with a view to check the country in the rapid career of infamy to which our Government has committed it. This is no time for silence or inaction. We are not all bound by the etiquette which converts the front Opposition bench into a body of silent spectators and listeners. We are not bound to wait for official Blue-books issued at the convenience of a reluctant Cabinet. We enjoy the liberty of accepting and turning to good account reliable evidence, from whatever quarter it may come. We are not obliged to hold our peace until it may please Her Majesty's Ministers to find a suitable night for the expression of our deeply-rooted convictions. The present moment is ours. No careful observer of current events can be otherwise than alarmed at the rapid development of a policy which threatens to make this so-called Christian England the most unjust, rapacious, and deceitful nation in the world. I may be taking too much upon me in coming forward so prominently at this crisis; but there are times when silence on the part of even the most obscure subject in the realm is culpable. There are men whose voices, if lifted up, could stir the hearts and move the wills of whole crowds of people; and if such men will step forward and do their duty at this crisis no one will be more thankful than myself. There have been times when the voices of the obscure have been accepted, and when those who occupied higher places have not spoken out, and when the Master Himself has testified that if His disciples should hold their peace, the stones would immediately cry out. Happily some strong voices can be heard amid all this noise and confusion. Would to God that every Christian minister—yes, and every Christian man and woman in England—would speak out at this grave juncture with the reasonable boldness and manliness of the editor of the *Fortnightly Review*! Our Government seems to be intoxicated to madness in the pursuit of a policy of lawlessness and crime. The recent disaster which overtook our troops in South Africa, instead of humbling the Ministers, or compelling them to pause for a moment and reflect, only goads them on to wreak their vengeance on a people who, according to the best information we possess, had never dreamt of encroaching upon our territory or doing us any harm, but were only acting as the defenders of themselves and their property. From various sources we learn that Cetewayo had no aggressive intentions, but wished to settle all disputes amicably and by means of arbitration. The savage appeals to reason; the Christian to the sword. Sir Michael Hicks-Beach is "not aware that the Zulu king has expressed any desire for a peaceful adjustment." No doubt official despatches afford him meagre enough information on this point. It cannot be agreeable to a colonial governor who has unwarrantably and ruthlessly plunged us into a shameful war to communicate facts which can only overwhelm himself with condemnation; but our Colonial Secretary has the same sources of information open to him as all other Englishmen have, and it is sheer trifling to pretend that he has not seen any statement expressing such a desire on the part of the Zulu king. The simple fact is this—our Government means revenge, thinks it, as Sir Michael puts it, "essential that the military disaster should be retrieved," and will not sheathe the sword before it has been plunged up to the hilt in the blood of men now writhing under wrongs inflicted on them by British underlings-officers.

Most unfortunately, as it seems to me, the Queen herself, while mourning, as everyone would expect her to do, the loss of her brave soldiers who fell at Isandula, has made haste to express her confidence in their general, and has prejudged the whole case. With all due respect, I suppose I may assume that she did so rather as Empress than as Queen. Yet Her Majesty would herself be amazed were some foreign potentate to land his forces on her shores, and publish throughout the length and breadth of her kingdom a proclamation setting forth that it was against her only that the invasion of her realm had been undertaken, and appealing to the people to be quiet while the invader proceeded to inflict punishment upon her. Still more astonished and disappointed would she be were this invading army to march to her gates through the midst of a quiet populace, meeting with no resistance. Surely an English sovereign must have some respect for a

people—whether savage or civilised—whose chief or only crime is that of refusing to desert and betray their king. It will be time enough for Englishmen to expect savages to act the part of a gentle and peaceable community when they have themselves learned to give a peaceful welcome to the invader who steps upon their shores.

It is with regret that I bring the name of the Queen into this business; but since neither the people of England nor their representatives in Parliament are now consulted on questions of peace and war, a necessity like this cannot be avoided. If Englishmen must, for a time, be treated like serfs, and denied the rights and privileges of self-government, they may at all events reserve to themselves the right of speaking or writing what they think and believe. This becomes the more imperative when we hear of nothing but wars and rumours of wars, spoliation, bloodshed, scientific frontiers, annexation, and prestige. We have two wars of annexation and extermination in hand, and now anxious faces are turning towards Burmah. Troops have been sent off there, to the surprise even of the Home Government. We hear already, through the *Daily News* correspondent, of the probability of a mission and an ultimatum to the raving king. What is to come next? Here is Christian England with an army so much larger than it actually needs that it is wild for war. It cannot sit patiently and listen to the Sabbath bells. Its ears itch for the brass trumpet and the drum. It is picking quarrels and redressing wrongs everywhere, going to and fro in the earth, and walking up and down in it, insulting petty dignities and scattering ultimatums with liberal hand with a view to get targets for an unemployed soldiery. If we have so many soldiers and such vast armaments that we can afford to be modern Ishmaelites, the time has come for us to make the air ring with the cry for retrenchment. If we have so many millions at our disposal, the famishing poor may well call upon the Government to supply them with bread.

Surely we have no need for volunteers, the offspring of an unworthy panic. Every volunteer corps is but a fan to inflame the war-spirit in the English heart, and make our young men forget that fighting is an occupation for brutes, and not for men. Could not the young men in our churches form themselves into a great anti-war league, and persuade older men to lead them on? This would be an enterprise worthy of the youth of England. The Government of England need to be thwarted in their efforts to hoodwink the people, and ride roughshod over our most sacred institutions. They and the greater portion of their admirers have allied themselves with two great evils, drunkenness and war. Even so reasonable a measure as that proposed the other day by Sir Wilfrid Lawson was rejected by the Conservative party. People may talk as they like about certain proposals not being party measures: that bill was rejected by 29 Ministers, 218 Conservatives, 31 Liberals, and 5 Home Rulers, while it had the approval of 147 Liberals, 6 Home Rulers, and only 15 Conservatives. Then when Mr. E. Jenkins began to question the war policy of the Government, how was he received? One may question the propriety of his speech at that particular moment, but his right to address the House none can deny. Yet what a disgusting uproar greeted his attempt! Like a roaring, unreasoning mob, the disciples of Beaconsfield decreed to stifle free speech in the House in which they themselves act so well the part of slaves; and yet these are the very men who tell us that if the franchise be extended to farm-labourers, the dignity of the House of which they, forsooth, are members, will be impaired. One would like to know by what change this sacrifice of dignity could be possible. It is well for the people of this country to bear in mind that there are three evils to which the Conservative party have clearly committed themselves—to curtail the liberties of the people, to maintain the drink traffic, and to engage in aggressive and unnecessary wars for the gaudy bauble of Imperialism.

Sir, in the midst of present anxieties and troubles we need men to get up and speak fearlessly, even to crowned monarchs, as the Hebrew prophets did. The Abrahams of our day must be faced by modern Elijahs. Of one thing I feel sure, and I think observing men must have seen enough to satisfy them too, that if Christian men, especially ministers, will not everywhere unflinchingly do their duty by openly denouncing war as a crime and putting it on a level with murder and other similarly revolting deeds, men standing outside our churches, refusing to have part or lot in our profession of Christianity, regarding our doctrines and ordinances as super-

stitions, and denouncing our faith as folly, will—to the everlasting shame of Christianity—themselves discharge that noble duty which the disciples of Christ so generally refuse to undertake. The profession, "love your enemies," may still cleave to the disciple, but, unless we bestir ourselves, the practice will fall to the lot of the opponent of the Prince of Peace.

Yours respectfully,

F. SONLEY JOHNSTONE.

Merry Hill, near Wolverhampton.

## THE ZULU WAR.

*To the Editor of the Nonconformist.*

SIR.—Thank you for your noble protest against the most barbarous war spirit which is so rampant in the country.

It is really pitiable and heartrending to see newspapers which profess to be the most active and zealous supporters of the National Church of the country hounding on the people to deeds of vengeance and slaughter! The poor Zulus are defending their land against an enemy, who are robbing the farmers of their cattle, burning the villages of the people, and shooting down the population as they shoot hares and rabbits in England. In the invasion a band of the invaders are surrounded and killed, because they did not take proper precautions, and were led into the same trap that their Saxon forefathers were at Hastings. When the news became known here there was such a cry for revenge that no one would suppose for a moment that we were blessed with a National Church, professing to be the very acme of Christianity, and which we have been told, *ad nauseam*, was of an immense advantage in regulating the national will according to Christian principles, and presenting to the world the religion of the Prince of Peace! An example like this is one of the strongest arguments that can be used in favour of the separation of the Church from the State. We know in the history of the past that the connection between the Church and the civil power has been the cause of some of the greatest crimes and the greatest evils that have afflicted humanity, but we hardly thought in this latter part of the nineteenth century to see such an instance as we have witnessed in this Zulu war!

Let every thinking man put to himself such questions as these: Have we not already as large an empire as we can properly govern without "meddling and muddling" in the affairs of other nations? If we are obliged to have war, should we not confine ourselves to defensive measures? Is it a noble and a brave thing to shoot down with our most perfect weapons people like the Zulus and Afghans, who cannot possibly be as well armed as we are? Is it not on a par with a glorious Norman man-at-arms, clothed complete in mail, who slaughtered helpless villagers armed with pitchforks and scythes? If we, as freeborn Englishmen, do not utter our protest, broad and deep, shall we not be guilty of the blood of these poor savages?

It is in our power at the next election to hurl from their seats the men who have led us, as a nation, so far from the paths of peace and righteousness and truth. If we are passive, if we are even inactive, if we do not our utmost to

Roll back the tide of war, surely we shall become partakers of those whose conduct has led to deeds of blood, which cry to Heaven for vengeance.

I am, Sir, yours faithfully,

AN ENGLISHMAN.

Bradford, March 16, 1879.

## THE SWINDON PARISH CHURCH CASE.

*To the Editor of the Nonconformist.*

SIR.—About a fortnight since the *Echo* directed public attention to the "Latest Church Scandal" as having just then occurred in this town. A certain M.P. having the ear of the bishop has succeeded, much to the annoyance of vicar, churchwardens, sidesmen, and the great majority of the congregation, in silencing an Evangelical clergyman of thirty-seven years' standing, because, as it is said, his ministrations are distasteful to one and another of the High-Church party. It is whispered, however, here and there, that the real reason of the bishop's prohibiting this clergyman from the pulpit—for his lordship graciously permits him to occupy the reading-desk—is the fact that the silenced preacher is the author of "Prussia and the Poor," a little work just passed into the third edition, in which bishops are spoken of in no very flattering terms, and specially those who advocate muscular Christianity—such as the conversion of agricultural labourers from the error of their ways in supporting

the Labourers' Union, by "putting a rope round their necks, and dragging them through the nearest horsepond." Nor are handled more gently in this little work those bellicose bishops who sanction the devastation by fire and sword of the country of the civilised Afghans as well as that of the barbaric Zulus, on the principle, "Let us do evil that good may come."

The subjoined correspondence needs no explanation or elucidation. It is self-luminous.

I enclose my card, but beg to subscribe myself,  
Yours faithfully,  
PEREGRINANS.

Swindon, Wilts, March 15, 1879.

[Copy.]

No. I.

Palace, Gloucester, Feb. 17, 1879.

My dear Mr. Baily—I am truly sorry to put you to trouble or inconvenience, but I must ask you to request the clergyman now officiating at Swindon, and not known to me even by name, not to officiate any longer.

Formal complaint has been made to me of his ministrations.

Please do not admit anyone to your pulpit unless personally well known to you, or sanctioned by me, after due inquiry, to officiate in my diocese.

Very faithfully yours,

C. J. GLOUCESTER AND BRISTOL.

[Copy.]

No. II.

Swindon, Wilts, Feb. 21, 1879.

My Lord,—A communication just received from the Rev. H. G. Baily informs me that he is requested by your lordship not to allow me to officiate any longer in his parish. A copy of this letter is enclosed. As this inhibition from your lordship deeply affects both my future usefulness and position in the Church and in the world, I must entreat your lordship to furnish me with your reasons for issuing it, adding only that I must claim the liberty of publishing the correspondence.

I am, my Lord Bishop,  
Your Lordship's obedient humble servant,  
RICHARD HIBBS.

[Copy.]

No. III.

Palace, Gloucester, 22nd February, 1879.

Dear Sir,—Excuse my saying that I must decline to enter into any communications with any clergyman relative to the services in Swindon parish church, except he be the vicar or any clergyman licensed by me or permitted by me to officiate there.

I remain, dear Sir, very faithfully yours,

C. J. GLOUCESTER AND BRISTOL.

[Copy.]

No. IV.

Swindon, Wilts, February 24, 1879.

My Lord Bishop,—Though your lordship declines to communicate with me whom unheard and even unadmonished you have inhibited from continuing to officiate at Swindon, yet for your lordship's own sake, I venture before appealing to the Primate, or publishing what has taken place, to express the hope that your lordship will condescend to explain what appears to be at variance with the truth in your lordship's statement. You have written with reference to myself "Formal complaint has been made to me of his ministrations." From an interview this morning with one of the churchwardens I have learnt that these church-officers have made no complaint to your lordship of my ministrations. Your lordship is conscious, however, that a certain M.P., who has been before now rebuked by his fellow-parishioners for setting a bad example to the people in leaving the church sometimes during the sermon, is the real and only "complainant." Your lordship, then, has declared the complaint to be "formal," knowing it, at the same time, to be, beyond all dispute, *informal*.

And yet I am to be "cast out of the Church" without so much as being heard or permitted in any way to offer a word in my defence! This is my reward after thirty-seven years of service in the Church of my fathers, during which I have ever striven "to have always a conscience void of offence both towards God and towards man." But, my lord bishop, being an elder in the sacred ministry, as you are, and possibly having spent even more years therein, I feel constrained to act toward you the part of Paul to Peter and tell you to your face that you are "to be blamed" both for your "respect of persons" (for you would have referred "a poor man" complaining to the churchwardens, assuring him that you could only attend to complaints brought before you by them) and also for such an exercise of your episcopal authority as that now exhibited toward my lord.

Your Lordship's obedient, humble servant,  
RICHARD HIBBS.

To the Lord Bishop of Gloucester and Bristol.

The third volume of Mr. Green's "History of the English People" is now returned for press, and will be published by Messrs. Macmillan and Co. before Easter. The fourth and last volume is also in the printer's hands.

Mr. George MacDonald's dramatised version of the "Pilgrim's Progress" will be included in a book for children, edited by an American lady, Mrs. Lizzie W. Champney.

The Academy has reasons to hope that the essays of the late Dr. Appleton, including some hitherto unprinted, may shortly be collected for separate publication.

The trustees of the British Museum have decided that the galleries of that institution shall be opened to the public until eight o'clock p.m. from the 8th of May till the middle of July, and thenceforward to the end of August until seven o'clock.

Mr. H. A. Page's charming study on Thoreau is about to appear in a new and cheaper edition. It is to form the first volume of a new series by Messrs. Chatto and Windus to be called the Mayfair Library.

PERFECT DAYLIGHT.—USE CHAPPIUS' REFLECTORS.—69, Fleet-street.

#### "THE NEW ECCLESIASTICAL OBSTRUCTION."

Under this heading a writer who signs "N." thus pours forth his complaints in the *Pall Mall Gazette*:—"I am not an unreasonable man and I have no desire to be unfeeling to my fellow-creatures; but I must say it is a little too hard in the midst of the clamours and groans of thousands of waiting secular suitors to see fully one-half of the whole judge-power of Westminster Hall taken up with ecclesiastical cases; and not for a single day or a single week, but almost as a permanent arrangement. For some days past, no fewer than four lords justices and the Chief Judge of the Common Pleas have been hearing an appeal from judgments of Lord Penzance and the Lord Chief Justice of England, touching the vagaries of Mr. Mackenzie, a gentleman who during the last ten or twelve years has kept the tribunals of one sort or another so constantly employed that a notable economy of time and cash would have been accomplished by labelling one of the courts 'Mr. Mackenzie's Entire.' Contemporaneous with this absorption of nearly the whole of the appeal judges, there has been sitting for several days another justice of the Supreme Court trying a libel case brought by a certain Mr. Drury, who it seems holds drastic opinions concerning the future fate and the proper mode of burial of unbaptized infants. These facts are surely in themselves pretty strong. But unfortunately they are an ordinary and not an exceptional example of a state of things which yearly becomes worse, and is rapidly arriving at such a degree of obstruction to the progress of all non-ecclesiastical business of the higher courts as to amount to a delay and denial of justice to the non-clerical subjects of the realm. Nor are the inferior courts by any means exempt from this plague of ecclesiastical litigation. A few weeks ago the police-court at Woolwich was blocked for several days by the edifying spectacle of the vicar of the notorious church at Hatcham pursuing his churchwarden for what was called an assault, arising out of some squabble about the fetching and carrying of candlesticks; and I infer from a letter of a few days ago from the Bishop of Rochester that this wretched business is not yet settled, and as a matter of fact has already developed into several 'points' so new and momentous as to suggest the dismal prospect of judgment and counter-judgment, and of days and weeks of precious public time wasted by chancellors, lords justices, judges, and counsel in trying to put a decent face upon things which in themselves are absolute nonsense and devoid of all consequence one way or the other.

"The English people must have degenerated further from the common-sense of their forefathers than I believe they have if they submit to this new ecclesiastical obstruction and tyranny much longer. The State provides for the clergy, in no stinting fashion, cathedrals, churches, glebes, deaneries, parsonages, and so forth, on very plain and easy conditions—conditions so plain and easy that for more than three hundred years they enabled the two parties to the bargain to get on tolerably well together and to confer on the country in a quiet manner benefits of the highest usefulness. This is now all altered. A young gentleman promoted from a National school to a place like St. Bees, or to one of those questionable institutions called a theological college or seminary, no sooner gets into orders as a curate than he commences a warfare with his bishop, a dispute with his congregation, and puts forward claims to ecclesiastical power and precedence in the style of Athanasius or Ambrose. And so it comes about that the Church of England, from being a type of good sense, moderation, usefulness, hard work, sound learning, and a charity which covereth a multitude of faults, is rapidly falling into a condition of backsliding and backbiting, of foolish contentions, bad temper, and bad language, of pretensions offensive and unfounded, and of a spirit and practice of quarrelling and litigation which perverts to the bad and barren purpose of discussing ecclesiastical inanities the time of courts and judges maintained by the country to administer justice to the great body of the people."

#### ECCLESIASTICAL MISCELLANY.

The *Whitehall Review* announces that the Countess of Ravensworth has joined the Roman Catholic Church.

The Bishop of Angra, in Portugal, has issued a pastoral on the lack of candidates for the priesthood, and expresses a fear of a clerical famine in his diocese.

The Dean and Chapter of Durham met on Saturday, and, having considered the Queen's "recommendation," elected the Rev. Canon Lightfoot to the bishopric, in the room of Dr. Baring.

By six votes against four the Brechin Town Council have resolved not to send a representative elder to the ensuing meeting of the General Assembly of the Established Church of Scotland.

Intelligence has been received from Rome that Dr. McCabe has been appointed Roman Catholic Archbishop of Dublin, and Monsignor Woodcock, Rector of the Roman Catholic University, Bishop of Ardagh.

The Pope has sanctioned preliminary steps for the beatification of several French missionaries, a mandarin, and twenty-five other natives who were martyrs to Christianity in China and Cochin China between 1820 and 1860.

On Monday, at a meeting of the Home Rule members of the House of Commons, specially convened to consider the propriety of congratulating

the Very Rev. Dr. Newman on his probable elevation to the Cardinalate, a committee was appointed to draw up an address to be submitted to a full meeting of the Roman Catholic members of Parliament.

**ROMISH INTOLERANCE IN IRELAND.**—Several sectarian outrages are reported from the neighbourhood of Clifden, Connemara. On Thursday the schoolhouse of the Irish Church Mission was burnt down. The teacher and his family were sleeping in it at the time, but escaped unhurt. A Roman Catholic clergyman has claimed a right to enter the schoolhouse in search of children of his communion, and this has led to proceedings at petty sessions and much excitement in the neighbourhood. The authorities have found it necessary to increase the police force.

**THE POPE AND THE BELGIAN BISHOPS.**—The Brussels correspondent of the *Pall Mall Gazette* writes:—"It is reported here that the Pope is not at all pleased with the violence shown by the Belgian bishops in their opposition to the reform of public primary instruction. The noisy Bishop of Tournai is, to avoid the scandal of a canonical trial, by which alone he could be deposed, to receive a coadjutor, whose special task it will be to keep him quiet. The Central section of the Chamber has, in voting the budget of the Ministry of Foreign Affairs, approved the provisional maintenance of the Belgian legation at the Vatican."

**SIR ALEX. GORDON'S CHURCH BILL.**—Concluding an article on Sir Alexander Gordon's bill, the *Glasgow Herald* says:—"It is high time these spasmodic efforts at union and conciliation were given over. An Established Church cannot, without loss of honour and influence, devote itself to legislating but for the supposed interests of 'them that are without,' and who all the time are only irritated by the legislation. The Church as yet has done nothing to identify itself with Sir Alexander Gordon's reckless championship of the principles of the non-intrusionists and spiritual independents of 1843. We trust that she will, when the Assembly meets, if his bantling survives till then, do something to show that she repudiates amateur legislation and underhand policy. To play fast-and-loose with one's own principles is bad enough, but to do it with the view of fostering mutiny and desertion in another's camp is scandalous."

**CLERICAL DISABILITIES BILL.**—In the House of Commons on Wednesday Mr. Goldney moved the second reading of this bill, the main object of which was to enable clergymen on relinquishing preferment to sit in Parliament. Mr. Beresford Hope, in a forcible speech, moved the rejection of the bill. He illustrated its operation by the suggestion that the Chaplain of the House might after saying prayers at the table adjourn to another part of the House, change his dress, and reappear to address the Speaker from below the gangway. He drew a vivid picture of the general sort of clergymen who would endeavour to profit by the bill:—"These epicene priests, these reverend M.P.'s who would speak all through the week and preach on Sunday." Mr. Hibbert supported the second reading, but his was the only voice raised on behalf of it, Sir William Edmonstone, Mr. Newdegate, and the Home Secretary opposing it. On a division it was rejected by 135 votes against 66.

**THE ST. ALBAN'S RITUALIST CASE.**—Martin v. Mackenzie, has been before the Supreme Court of Judicature on appeal during the whole week. The Solicitor-General occupied four days with his argument in support of the decision of Lord Penzance. To him succeeded Dr. Stephens, the counsel for the prosecutor, who was followed by Mr. Charles, Q.C. who appeared for Mr. Mackenzie. Dr. Phillimore has yet to follow. One of the judges of appeal is Lord Justice James. The consequence of his leaving Lincoln's-inn, says the *Morning Post*, is that the Master of the Rolls has had to take his place there; the result of which is that the Rolls Court is shut up for an entire week and upwards. "Lord Penzance has been allowed to appear as a party in the appeal; the Solicitor-General has been for several days addressing the court as his counsel, this being the first instance in which a judge whose judgment was appealed from has been admitted as a party to defend it. We understand that the defence is conducted by the Treasury solicitor, and the expenses are paid by the Treasury."

**A GENERATION AGO.**—A notable High Churchman, the Rev. Moorhouse James, vicar of St. Thomas's, Bedford, died the other day. The deceased, who was a stern, unbending man, was prosecuted at the Liverpool assizes, in March, 1850, for refusing to marry a couple who had been asked at the superintendent registrar's office, on the ground that the man had not been confirmed. The trial was regarded as of great importance, the prosecution being instituted by the Registrar-General. Mr. James told the man Fisher, who wanted to be married, that as he had been asked at the offices of the Leigh Board of Guardians, the guardians ought to marry him, and said, further, "I will marry you when you have expressed a desire to be confirmed, and not before." In the course of the hearing the Attorney-General stated that if fourteen or fifteen years before the Church had numbered among its officiating sons men who held the conscientious scruples of Mr. James, Dissenters could not have been married at all. The jury, on the advice of the judge, found a verdict of guilty, and the rev. gentleman was bound over in his own recognisances in the sum of 100L to appear at the next assizes.

**THE MARRIAGE QUESTION IN FRANCE.**—Among the numerous bills brought in for the consideration of the French Chamber of Deputies this session is one affecting marriage laws as laid down in the "Code Civil." M. Saint Martin desires to see marriages between brothers and sisters-in-law legalised, his arguments being that they are not contrary to natural rights, and that as a matter of fact they actually take place by means of a dispensation, no less than 1467 marriages of this kind having been registered during the year 1876. The bill maintains the prohibition of marriage between uncles and nieces, aunts and nephews; but a clause is inserted giving the President of the Republic power to issue dispensations in grave cases. The most important feature of M. Saint Martin's measure is, however, the proposal to render the marriage of priests legal. As the law stands at present, not only are priests prohibited from marrying by the Civil Code as well as by canon law, but in the event of a priest entering into wedlock the union is considered null and void, the woman is looked upon as a concubine, and the children are bastards.

**THE GOVERNMENT VALUATION BILL.**—Objections to one of the clauses of this bill, as stated by the Committee of Dissenting Deputies, were set forth in our last number. The same subject is referred to in the *Daily News* by Mr. E. King Fordham, treasurer of the Herts Liberal Registration Association, who speaks of the clause as a most audacious attempt to impose upon the very much over-weighted ratepayers of this country an entirely new tax for an entirely new purpose. It proposes to inflict nothing less than an additional Church endowment, not from Imperial funds, but from local taxes; it proposes that those incumbents who employ curates should be exempt from assessments in such amount as they may pay their curates; for instance, an incumbent with income from tithe rent charges of 1,000*l.* per annum assessed at 1,000*l.*, with annual assessments at 4*s.* in the pound, now pays 200*l.* as his share of local rates; if he employs a curate with salary 250*l.* he will only be assessed at 750*l.*, and thus relieve himself of this local tax to the amount of 50*l.* per annum, which amount will fall upon the industrious ratepayers of his district as an additional tax upon them, and his income (less rates) of 800*l.* will in future be 850*l.* This form of taxation would be more offensive and unjust than the extinguished Church-rates were, because these were expended by churchwardens who were partly elected by parishioners; but this bill proposes a tax, to be levied by an incumbent, of any amount which he informs us he pays his curate, not as Church-rates were levied, ostensibly for a public benefit, but entirely to increase the private income of an incumbent.

**WHAT THE RITUALISTS THINK OF THE DECISION IN THE CLEWER CASE.**—Considering the reputation enjoyed by the Ritualists of being at loggerheads with the bishops, it is quite curious to notice the glee with which the Queen's Bench judgment estopping Episcopal protection of Ritualists is greeted. If the wish had been to strengthen the growing repugnance of the bishops to litigation no more effectual method could have been discovered. No bishop can relish being made into a wooden stump capable of being wielded by the meanest ratepayer in his diocese, or a nose of wax subject to be pulled any way by Lord Penzance. Whenever a Ritualist is attacked, the bishop will feel that the cause of his own independence is identified with the victim. The English Church Union will be recognised by the whole Episcopal bench as their champion. If their lordships are made to pay, the result is more certain. Hitherto each victory of the Prosecution Company has been a defeat, and we very much mistake if their latest victory do not prove their annihilation. As regards the particular case which has been adjudicated, it has evolved the amusing anomaly, not that there is no discretion, but that it is lodged in the Queen's Bench, and not in the bishop. The bishop is the slave of an Act of Parliament, while it belongs to the Queen's Bench to determine on the expediency or otherwise of relaxing its provisions in particular cases. The clergy are still under paternal government, but it is that of the Queen's Bench, and not of the Episcopate. Under these circumstances there is no question as to what Canon Carter will do, or rather as to what he will not do. We are afraid that it would be too sanguine to expect the Bishop of Oxford to have the courage of his convictions and disregard the *mandamus*. If only they would imprison a bishop for contempt.—*Church Herald*.

### Religious and Denominational News.

**SANDOWN, ISLE OF WIGHT.**—On Tuesday, March 11th, a large and enthusiastic meeting was held in the Town Hall to celebrate the thirteenth anniversary of Congregationalism in Sandown, and to welcome home the Rev. W. J. Craig, the pastor of the church, who, after nearly thirteen years' labour, had been obliged to relinquish his work for six months, owing to ill-health. A social tea, to which over 200 sat down, inaugurated the proceedings. The public meeting was presided over by J. A. Wright, Esq., and the Revs. W. J. Craig, R. A. Davies (Ventnor), G. Avery (Shanklin), J. Martin (Bible Christian, Sandown), Mr. Westbrook, Mr. Colenutt, and Capt. Davie took part in the proceedings. The choir, led by Mr. E. J. Upward, sang a Welcome Hymn, composed especially for the occasion by Mr. Albert Midlane.

**WIMBLEDON CONGREGATIONAL CHURCH.**—The annual meeting of this church and congregation

was held on Wednesday, the 12th inst. Upwards of 120 of the friends partook of tea in the large schoolroom, after which the public meeting, which was largely attended, took place in the chapel. The various financial and other reports were presented, which showed that the affairs of the church were in a satisfactory condition. Immediately following the reading of these reports Major Scott Phillips, on behalf of the church and congregation, presented their pastor (the Rev. J. E. Tunmer) with a handsome and costly silver salver and silver breakfast cruet. The salver bore the following inscription:—"Presented to the Rev. J. Edwin Tunmer by the Church and Congregation assembling in St. George's-road, Wimbledon, as a small token of their affectionate esteem for him as their pastor and friend. 12th March, 1879." The pastor, having, with much feeling, acknowledged this mark of his people's affection, several friends addressed the meeting, and amongst the number the Rev. W. Jones, of Surbiton, who urged upon the parents the duty of being more faithful in the personal religious training of their children, and not to leave it entirely to the religious literature of the day.

### TELEPHONIC SPEAKING.

The details of Edison's new telephone receiver have arrived, together with the instrument itself, which may now be seen, or rather heard, in London. It forms, with the carbon transmitter, a telephone made on entirely different principles from the Bell telephone, and the results already obtained from it more than fulfil Mr. Edison's claims on its behalf.

The principle of the receiver is the same as that of the electro-motograph, invented by Mr. Edison some time ago, but only recently applied to telephonic purposes. It consists of a chalk cylinder, chemically prepared, and rotated either by hand or clockwork. Resting on it is a metal bar whose other end is attached to the centre of a mica diaphragm of about four inches diameter. On turning the cylinder the friction between it and the bar drags the bar along, and it, in turn, pulls the diaphragm outwards. An electric current lessens this friction, and so frees the diaphragm, the friction decreasing in proportion as the strength of the current increases. This was the principle of the electro-motograph, but the cause of this curious effect of the current is not yet understood. It is applied to telephonic purposes in this way: The voice of a speaker, speaking into the carbon transmitter, causes variations in the pressure of the carbon button, and hence variations in an electric current; these variations are received at the distant end and produce a varying increase and decrease of friction between the metal point and the cylinder. The diaphragm is therefore alternately released and bowed outwards, and thus vibrations are set up corresponding to those of the diaphragm at the transmitting end. This simple action must therefore reproduce the words of the speaker, and it does this with an increase, rather than with any loss, of intensity. This is partly owing to the larger size of the receiving diaphragm as compared with other telephones, and partly because the rotation of the cylinder is effected by purely local and mechanical means, the voice simply varying the current.

It seems probable, from the wonderful results obtained with this instrument, that it will be the telephone of the future. It is not, of course, so simple as Bell's instrument; it requires a voltaic battery, and the sending and receiving instruments are not alike; but it is impossible for the voice, without great loss of strength, to create the electric currents, as they do in Bell's instruments.

We learn also that Mr. Edison is still occupied with his electric light. The decomposition of the platinum presents a difficulty which he hopes to overcome, and he will then introduce his system to the public.

### THE GREAT INUNDATION AT PESTH IN 1838.

An esteemed correspondent sends us the following reminiscences of the disastrous inundation at Pesth some forty years ago:—

"The distance between Pesth and Szegedin is some eighty miles, with a railway communication, broken, however, by the severing element and its devastating effects. The calamity which has thus overtaken the second town naturally reminds us of the similar visitation which overwhelmed the former forty years ago, and also in the middle of March; when, of about the same number of inhabitants, besides the garrison, the dwellers in twelve hundred houses saw their homes subverted in the flood, while hundreds of the inmates were drowned. Between the two places there are 2,000 square miles of marsh land, with a number of meres and 160 square miles of quaking bog. In 1813 a canal several miles long was dug through this (the 'Hamag'), but had no sooner been made than it was well-nigh destroyed in a flood of the same year; and such canals are not infrequent in the country. But no like precautions could stave off the deluge of 1838, nor had the experience of that woeful visitation anticipated the still more destructive overthrow which all Hungary now laments."

"Those who look on from afar may appreciate what they cannot actually see, on reading the graphic description of the flood of 1838 by Miss Pardoe in her 'City of the Magyar.' Two chapters in those enchanting volumes are devoted to the event. It occurred through accumulations of ice, malignly favoured by the varying turns and widths

in the river. We refer the reader to Vol. ii. pp. 1-39, and Vol. iii. pp. 280-2, where several strange incidents and episodes of this great disaster will be found powerfully described. This sketch must be confined to remarkable and, perhaps, instructive facts and particulars. For one thing, it was evident that the stoppage of what the fair authoress styles 'subterraneans' was a main agent in the scene that ensued. The Danube rose on the occasion to a height beyond that attained during the flood of 1775, when the waters were restrained by a newly-erected barrier, on which the citizens of the next two generations were led too confidently to rely; and this, although their grandparents and parents even themselves were taken unawares. Those who then took timely precautions were laughed at by the 'carnally secure,' according to Miss Pardoe, who, in more than one place, compares the state of things to Noah's derided preparations for the Deluge. It is curious to read that it was precisely 'in the afternoon of March 13 that the river became more threatening in its appearance,' and 'by eight in the evening the heavy boom of the alarm bell pealed out, and doubt, hope, and jest were at an end!' for it was at three o'clock on the morning of the twelfth (the day before our royal wedding) that the last dyke of Szegedin gave way and nearly the whole town was laid deep under water. Not fewer than sixty thousand souls stood trembling on the shore when the city of Pesth experienced an equal calamity, and were put to flight before its swift pursuit, armed as it seemed to be with bristling spears of jagged and pointed ice. The pent-up waters filled the 'subterraneans,' and, as London itself has seen on a small scale, they exploded in many places with a noise as terrible as thunder or as earthquake. 'Many,' says our authoress, 'looked up to the clear cold sky, and marvelled whether the Almighty's promise were forgotten!' Avoiding scenes too painful for narration, we may instructively refer to the stated fact that 'in a thousand places in the middle of the streets, courts, and gardens, the water found its way in jets from the earth, leading in a great degree to the ruin of the city.' The Derra Palace in the market-place, which was the refuge of a large crowd of men, women, and children, fell in, just as the Jewish Synagogue and Orphanage at Szegedin, similarly crowded, have been swept away in a moment. At near midnight on the 15th of March, 1838, throughout all Pesth, except in some higher spots, where men and women, old and young, rich and poor, met together, there was not a square foot of dry ground. Two circumstances were remarkable on this trying occasion. Not a crime was committed, while many of the old, and not a few of the youngest, recovered without the least damage to their health after long submersion and unbroken fast. Of this there are wonderful instances, and that in favour of the self-command of the better educated. But, on the whole, there was little distinction between class and class; none at all in point of effort to rescue life, and to shelter and feed those who escaped. By transfer to Buda, which has the advantage of an eminence, very many were saved who must otherwise have perished; and, while from the highest to the humblest every office of humanity was cheerfully and promptly discharged, so that not more than 200 souls actually passed away, Miss Pardoe makes special mention of princes and ladies of the highest rank denying themselves for the sake of sufferers—no name coming in for a larger share of her applause than that of Count Szapary, a name which we find equally prominent on the present occasion as that of the Finance Minister, Herr Szapary, who flew with large and substantial relief to the unfortunates of Szegedin."

### THE ROYAL MARRIAGE.

The marriage of the Duke of Connaught, third son of Her Majesty, with the Princess Louise Margaret Alexandra Victoria Agnes of Prussia, third daughter of Prince Frederick Charles, was solemnised on Thursday in St. George's Chapel, Windsor, in the presence of the Queen, the King and Queen of the Belgians, the Crown Prince and Princess of Germany, Prince and Princess Frederick Charles, the Prince and Princess of Wales, the Duke and Duchess of Edinburgh, Prince and Princess Christian, Princess Beatrice, Prince William of Prussia, Prince Fritz Leopold, Her Majesty's Ministers, the Foreign Ambassadors, and other distinguished persons. The ceremony was performed by the Archbishop of Canterbury, assisted by the Dean of Windsor, the Prince of Wales, and the Duke of Edinburgh acting as supporters to the Duke of Connaught. Shortly after four o'clock in the afternoon the bride and bridegroom took their departure for Claremont, escorted by a detachment of the Royal Horse Guards to Chertsey. The royal wedding was made the occasion of celebrations in London and in many parts of the country. The Duke of Connaught's marriage is the seventh of the Queen's children, previous royal weddings having been as follows:—The Princess Royal, Jan. 25, 1858, in the Chapel Royal, St. James's; Princess Alice, July 1, 1862, at Osborne; the Prince of Wales, March 10, 1863, in St. George's Chapel, Windsor; Princess Helene, July 5, 1866, also at Windsor; Princess Louise, March 21, 1871, at Windsor; and the Duke of Edinburgh, Jan. 23, 1874, in the Winter Palace at St. Petersburg.

The bride and bridegroom are expected on a visit to Her Majesty in the course of a few days, and will, on the 24th, embark on board the Osborne for a trip to the Mediterranean. That steam-yacht

has, it is stated, been fitted up by the Admiralty at a cost of 20,000*l.*

It has been a subject of much remark that Mr. Gladstone was not among the invited guests at the royal wedding, though Lords Granville and Hartington were present.

*Mayfair* is responsible for the statement that the absence of Prince Leopold from his brother's nuptials was owing less to a slight knee-sprain than to a violent objection to the celebration of the marriage in Lent.

The *Court Circular* states that at the royal wedding breakfast the following toasts were given:—The Queen proposed “the health of the Bride and Bridegroom”; the Prince of Wales proposed “the health of the Emperor and Empress of Germany” and also of “the King and Queen of the Belgians”; the King of the Belgians proposed “the health of the Queen.” After the dinner in the evening the Queen proposed “the health of Prince and Princess Frederick Charles of Prussia.”

The *Court Circular* gives the following description of the dresses worn by the members of the royal family at the marriage of the Duke of Connaught:—

The Queen wore a dress and train of black silk, with a border of black terry velvet embroidered in black silk, and a white tulle veil, surmounted by a diadem of diamonds. Her Majesty also wore a necklace and ear-rings of large diamonds, the Koh-i-noor as a brooch, with a diamond pendant attached to it containing a miniature of Her Royal Highness Princess Alice, the Grand Duchess of Hesse; also the Riband and Star of the Order of the Garter, the Orders of Victoria and Albert, the Crown of India, Louise of Prussia, and the Saxe-Coburg and Gotha Family Order.

Her Royal Highness the Princess of Wales wore a toilette of Oriental pearl-coloured brocade, richly embroidered in pearls, with ruffles of point d'Angleterre and narrow bands of dark fur. The train was composed of the darkest amethyst velvet, lined with Oriental pearl satin, bordered in narrow dark fur. A smaller train of point d'Angleterre, entirely covering the centre, was fastened on by large medallions of pearls, with corsage to correspond.

Princess Louise, Princess Victoria, and Princess Maud of Wales wore a dress of Oriental pearl brocade, with a stomacher of Maline lace, and ceintures of velvet over a jupe of poult de soie of the same tint, with plisses of poult de soie and ruffles of Maline lace.

Her Royal and Imperial Highness the Duchess of Edinburgh wore a dress of pale pink satin, trimmed with rich point d'Alemon lace and garlands of shaded roses. Train of pale pink brocaded satin, trimmed with point d'Alemon lace and bouquets of shaded roses. Head-dress—diamond diadem, feathers, and veil. Ornaments—necklace, brooch, and earrings of sapphires and diamonds. Orders—Victoria and Albert, Star of India, St. Catherine of Russia, Louise of Prussia, and the Saxe-Coburg and Gotha Family Order.

Her Royal Highness Princess Christian of Sleswick-Holstein wore a train of rich paon velvet trimmed with very fine silver fox, corsage and petticoat of velvet and satin the same colour, elegantly trimmed with a shaded embroidery of paon and gold beads and fur to match the train. Ornaments—opals, pearls, and diamonds. Head-dress—a tiara of diamonds, veil, and plumes. Orders—the Victoria and Albert, the Saxe-Coburg and Gotha, the Indian Order, the Prussian for Care of the Wounded in 1871, St. Isabel of Portugal, and St. Catherine of Russia.

Her Royal Highness Princess Beatrice wore a dress and train of pale blue velvet trimmed with satin. Head-dress—Feathers, veil, and diamond stars. Ornaments—diamond and pearl necklace, brooch, and earrings. Orders—Victoria and Albert, the Crown of India, the Riband and Star of St. Catherine of Russia, and the Saxe-Coburg and Gotha Family Order.

#### THE DISASTER AT ISANDULA.—THE COURT OF INQUIRY.

A Supplement to the *London Gazette* published on Saturday furnished us with the proceedings of the court of inquiry held for the purpose of investigating the circumstances under which the disaster to the camp at Isandula, or Isandlana, as it is officially called, took place. The inquiry had not terminated, and possibly further evidence may be forthcoming; but the information elicited adds little to what was already known in explanation of the causes of the disaster. The evidence taken before the court is presented without comment by Lord Chelmsford, who fears that the accounts furnished may “still be considered very obscure.” His lordship says:—“The court has very properly abstained from giving an opinion, and I myself refrain also from making any observation or from drawing any conclusions from the evidence therein recorded. I regret very much that more evidence has not been taken, and I have given instructions that all those who have escaped and who are able to throw any light whatever upon the occurrences of the day should be at once called upon for a statement of what they saw? The court was composed of Colonel Hassard, Royal Engineers, and Lieut.-Colonel Law and Lieut.-Colonel Harness, of the Royal Artillery, all officers of much experience. It appears from the evidence taken by the court that on the 20th of January, the headquarters being then with Colonel Glyn's column at Isandula, a reconnaissance was ordered to be effected by the Native Contingent, police, and volunteers belonging to the third column, under Commandant Lonsdale and Maj. Dartnell. On the 21st the latter officer reported to the general that the enemy was in considerable force in his neighbourhood, and that he would bivouac out all night. On the morning of the 22nd—the day of the disaster—shortly after midnight, the general received a further message from Major Dartnell, to the effect that the enemy was in greater numbers

than he had first reported, and that he did not think it prudent to attack without the support of two or three companies of the 24th Regiment. The general ordered out the 2nd Batt. 24th Regt., the Mounted Infantry and four guns, and the Natal Pioneers. This force marched out of the camp as soon as the light permitted the movement. But before the march was begun Lord Chelmsford had taken the precaution of ordering up Colonel Durnford with his force at Rorke's Drift, to strengthen the defence of the camp. Orders both written and verbal, were despatched to Colonel Pulleine, the senior officer in the camp, to the following effect by Major Clery, the senior staff officer:—“You will be in command of the camp during the absence of Colonel Glyn: draw in”—“I speak from memory,” says Major Clery—“your camp or line of defence while the force is out; also draw in the line of your infantry outposts accordingly, but keep your cavalry vedettes far advanced.” Colonel Glyn corroborated this evidence. Captain Alan Gardner, of the 14th Hussars, who had gone out of the camp with Lord Chelmsford, and subsequently returned the bearer of an order to Colonel Pulleine between twelve and one mid-day, says the order he delivered was “to send on the camp equipage and supplies of the troops camping out, to remain himself at his present camp and entrench it.” In the meantime Colonel Durnford had arrived at Isandula, and as senior officer took over the command from Colonel Pulleine, who told him that his orders were to “defend the camp.” “These words,” says Lieutenant Cochrane, one of Colonel Durnford's staff officers, “were repeated two or three times.” By this time a considerable Zulu force had been seen, and Colonel Durnford, hearing that it was retiring in all directions, started from the camp, and pushed on about five miles with a portion of his native contingent. Upon the first appearance of the Zulus a mounted man was despatched by Colonel Pulleine to report the fact to Lord Chelmsford, but the gravity of the impending attack was not thus early apparent. Colonel Durnford, finding the enemy before him in unexpected strength, called upon Colonel Pulleine for reinforcements, but the troops sent out by Colonel Pulleine in compliance with Colonel Durnford's urgent demands were insufficient to turn the scale against the immense and increasing numbers of the enemy, and both the native contingent and the men of the gallant 24th were compelled slowly to retire towards the camp. The rest of the terrible story is familiar to the English public. Captain Essex, an eye-witness, estimates the Zulus' strength to have been about 15,000, and their losses must have been considerable. In addition to the evidence taken before the court of inquiry, Colonel Cressock, the acting military secretary to the Commander-in-Chief, has made a statement, in which he says:—“It did not occur to me that the troops left in camp were insufficient for its defence. Six companies British infantry, two guns, four companies native contingent, 250 mounted natives, 200 Sikalis men, and detachments of mounted corps, appeared to me, had I been asked, a proper force for the defence of the camp and its stores.” With the despatches which Lord Chelmsford has sent home by the mail is a list of the killed at Isandula; but the general says that the list is not complete, owing to many of the records being lost when the camp fell into the hands of the enemy.

#### Epitome of News.

All Her Majesty's visitors left Windsor Castle on Friday. The King and Queen of the Belgians have been visiting the Prince and Princess of Wales at Marlborough House. So also have the Crown Prince and Princess of Germany. On Sunday the Prince and Princess of Wales, the German Crown Prince and Princess, and Prince William of Prussia attended Divine service at Berkeley Chapel, Mayfair.

The Queen and Princess Beatrice attended Divine service on Sunday in the private chapel at Windsor Castle. The Rev. W. Boyd Carpenter, M.A., preached.

On Monday evening the King and Queen of the Belgians, the Crown Prince and Crown Princess of Germany, and the Prince and Princess of Wales dined with the Duke of Cambridge at Gloucester House.

The first *levée* of the season was held by the Prince of Wales at St. James's Palace on Monday. Amongst those present were the Crown Prince of Germany, the Duke of Edinburgh, Prince William of Prussia, Prince Frederick Charles, the Duke of Cambridge, and Prince Christian.

The third Cabinet Council of the past week was held on Saturday in Downing-street. Another was held on Monday.

It is stated that the experiments which have been so long carried on by Messrs. Bolckow, Vaughan, and Co., of Middlesbrough, with a view to find means of making steel from Cleveland ore, have been crowned with success. The results are said to exceed expectations, and it is claimed that this discovery will enable Cleveland, which has long produced the cheapest pig-iron in the world, to make steel at prices equally beyond the reach of competition.

A new coffee tavern was opened on Saturday afternoon, in the Hampstead-road, by Mr. Forsyth, M.P. Fifteen houses of this kind have now been established in various parts of London by the Coffee

Tavern Company, whose work, though recently begun, has proved successful, and a dividend of 4 per cent. has been declared on the money invested in their undertaking.

Letters have been addressed by the Treasury to the principal manufacturers of telegraph cables and to the Eastern Telegraph Company, inviting them to send in tenders for the establishment of telegraphic communication with the South African colonies and Mauritius, either *via* Aden or India.

The *Morning Post* says it has reason to believe that Sir Henry A. Layard will return to Constantinople by the 1st of May, to resume his duties as Ambassador to the Porte.

The severity of the wintry weather which is again prevailing in Scotland becomes intensified day by day. Sheep are reported to be dying by the score; but yesterday there was a thaw.

Mr. Secretary Cross informed the House of Commons on Monday that he had decided to recommend the immediate liberation of William Habron, the young man who was convicted in 1876 of the murder of Police-Constable Cock at Whalley Range. The Home Secretary stated that although it had never been the practice to compensate persons who had been unjustly convicted, yet in this case he thought he saw his way to provide for the future of the unhappy and unfortunate young man—a statement which was received with general applause. The right hon. gentleman said that the confession made by Peace had been subjected to the closest scrutiny, and it had been corroborated in so many points that he felt it to be his duty to take the course which he had indicated.

The City of London is about to be enriched by the construction of a new fruit, vegetable, and flower market, at a cost not exceeding 30,000*l.* The site extends from Charterhouse-street to Snowhill, and from Farringdon-road to the London, Chatham, and Dover line. The market, when complete, will be the last of the series designated in the Act as the London Central Markets, viz., the Meat Market, the Central Poultry and Provision Market, and the Central Fruit, Vegetable, and Flower Market.

The streets of Belfast were a scene of disorder throughout Monday—St. Patrick's Day. A procession of “Nationalists” seem to have been obstructed by the police, and stone throwing and pistol firing followed. Shots were fired by the police—blank cartridge apparently—and the crowds were dispersed by soldiers. Several constables are said to have been taken to hospital.

In a letter to the secretary of the Peace Society at Birmingham, Mr. John Bright says the policy of the Government for three years past has been the cause of nearly all the wars which have afflicted the world during that period. He hopes they have convinced the nation that Parliament does not exert a sufficient control over the disposition to go to war shown by the Ministry.

Mr. Mundella, M.P., says in a letter that much of the distress and privation of the present and the past year would have been averted had we been a temperate and thrifty people. Our material loss through intemperance was trifling compared with the injury which it inflicts on the moral, intellectual, and religious life of the nation.

In some quarters of London a perfect epidemic of bronchitis and influenza prevails, and many a family will have too much cause to look back mournfully on the black winter of 1878-9.

It has been decided to take steps for forming a high-class club in London, to be conducted on strictly temperance principles. Dr. Richardson, F.R.S., presided at the meeting, at which a committee was appointed to adopt the measures necessary for the establishment of the club.

The strike of the engineers at Deptford and Greenwich has now lasted five weeks, but the unionists, at a meeting on Friday, resolved to continue the struggle, contending that the masters were not justified in reducing wages.

At a crowded meeting of the Liverpool Peace Society on Friday, a resolution was unanimously passed to the effect, “That the recent invasion of Afghanistan and Zululand were lamentable instances of the rashness and injustice which inevitably follow the cultivation of a warlike spirit, and that these aggressive wars were a scandal to the civilisation and Christianity of England.”

An “Association for the Encouragement of Boxing” is the latest organisation, and its first exhibition or entertainment at St. James's Hall was “patronised” by Sir John Astley, the sporting baronet, by the Duke of Montrose, Lord Rossmore, Viscount Dupplin, Lord Londesborough, Viscount Mandeville, Sir William Call, and Captain H. Coventry. A boxing mania in such a quarter is a sad testimony to the vicious tendencies of moneyed idleness.

Two horrible suicides took place at Bury St. Edmunds last week. In one case a man named John Spalding, aged sixty-one, threw himself before a train, which decapitated him. In the other a draper's assistant, aged twenty-six, named John Lockwood, threw himself down a well ninety feet deep.

Mr. Hampden Whalley, son of the late Mr. Whalley, M.P., has sailed for South Africa, and hopes to arrive early in April. He will then present himself at headquarters, and ask Lord Chelmsford to accept him as a volunteer for the Zulu war. Mr. Whalley has previously passed some time in Zululand, and knows Cetewayo personally.

The construction of the new Thames Tunnel or subway between North and South Woolwich will be commenced at once. The tunnel is expected to be opened for foot traffic before the end of the year.

It is stated that the modest sum of 420,000*l.* of net profits was divided last year between the eight partners of Bass and Co.'s brewery.

A Dublin miser, Mr. Pascal Paoli Law, is stated to have left in his house, which was in a ruinous condition, assets amounting to 75,000*l.* There are also trunks and boxes containing valuable property. He was generous after a fashion, though eccentric, and had contributed as much as 5000*l.* in various sums to the idiotic and imbecile institutions.

There seems every prospect that the Caledonian Bank will now be kept out of liquidation, and thus retain its right to issue notes. The guarantee fund asked by the other Scotch banks before accepting the new arrangement has been more than subscribed; 150,000*l.* was asked, and 200,000*l.* has been promised.

Six steamers arrived at Liverpool during last week bringing American fresh meat, the collective consignments amounting to 5,320 quarters of beef, 1,696 carcasses of mutton, and 811 dead pigs. This is a large increase on the arrivals of the previous week, though not up to the average of recent periods.

The wife of the Claimant was on Saturday fined five shillings and costs by the Southampton magistrates for not sending her daughter, Henriette Felicité, to school. One case only was proceeded with out of three. The officer stated that in the neighbourhood in which she lived the defendant was styled "her ladyship." She did not appear.

Mr. Isaac Butt, M.P., is reported to be out of danger.

A general strike of Durham coalminers is expected to take place. The council of their trade union met on Saturday, and decided to adhere to the terms which they had previously offered to the coalowners.

The once notorious trades unionist William Broadhead has just died at Sheffield. After a long series of outrages that had occurred in Sheffield, it will be remembered that public attention was aroused, and a Royal Commission appointed to investigate the matter, with power to grant certificates of indemnity to all who made a full confession. Broadhead had for years been secretary to the Saw-grinders' Union, in connection with which most of the outrages had been committed, but no one had more vehemently denounced them on the platform and in the Press than himself. Witnesses having implicated him, he was called to give evidence, and made one of the most astounding admissions of crime ever heard. Broadhead received his certificate, but subsequently became almost an outcast from society, and has now died in obscurity from softening of the brain.

As a result of the long and severe snowstorms experienced in December and January the shareholders of the Great North of Scotland Railway will receive no dividend for the half-year just closed.

On Saturday night a meeting was held at Loanhead to arrange for a great demonstration in honour of Mr. Gladstone's candidature for Midlothian. Mr. Hargreaves, merchant, stated that he had gone carefully over the electoral roll, and he was convinced that if the election were taking place at the present time the right hon. gentleman would have an overwhelming majority.

A meeting of the Leeds Liberal Four Hundred has been held to consider what steps should be taken under the altered circumstances of Mr. Gladstone having accepted the Midlothian Liberal candidature. There was a very unanimous feeling in favour of Mr. Gladstone being retained as a Liberal candidate for Leeds, and a resolution to that effect, exactly in accordance with the one passed by the same body a year ago, was adopted amid loud cheers.

Mr. John Slagg, in consenting to stand as the second Liberal candidate for Manchester, says his best energies will be devoted to achieving success for the Liberal politics of his native city, and of the great party to which he has the honour to belong.

The Executive Committee of the Liberal Association of Plymouth have decided to invite Mr. P. Stewart Maciver, of Bristol and Weston-super-Mare, to address the members of the Liberal Association on an early day, with a view to becoming the second Liberal candidate. It is expected that Mr. Maciver will work cordially with Sir George Young, the other candidate. Mr. Maciver is very warmly recommended by Mr. Samuel Morley.

A requisition inviting Mr. J. Hinde Palmer, Q.C., to come forward as a Liberal candidate for the representation of North Lincolnshire has received 1,000 signatures.

Mr. Ayrton addressed a meeting of Liberal electors at the Town Hall, Northampton, on Thursday evening, and stated his political opinions, with a view to his becoming a candidate for the borough at the next Parliamentary election. A vote was taken at the close of the address, when the meeting, with only eight dissentients, pledged itself to support the right hon. gentleman if he would consent to stand as a candidate, which Mr. Ayrton expressed his willingness to do.

The Governor of New Caledonia, in a telegram despatched from Sydney on the 12th, says, "The country is entirely pacified. The last insurgent tribes have made their submission. All is ended."

The Emperor of Germany has presented Lord Odo Russell with his bust in marble, by Klein, and in an autograph letter thanks the Ambassador for his services.

The greater part of the English team of cricketers left Melbourne on Wednesday for the return voyage.

Col. Knoop, the chief of the secret police at Odessa, has been throttled in his own house. A proclamation, purporting to proceed from a Revolutionary Committee at Odessa, claims the perpetration of this new political murder for the South Russian Nihilists.

An order of the day was passed on Saturday in the Portuguese Chamber of Deputies by 91 votes against 32, approving the conduct of the Government in preventing arms and ammunition from reaching the Zulus by way of the Zambesi.

Preparations are being made for the immediate commencement of the railway up Vesuvius. The land was last Monday handed over by the Government to the engineer of the enterprise.

General Loris Melikoff has telegraphed to his Government that, in consequence of the favourable result of the inspection of the inhabitants of Waitianka by the physicians, the quarantine there has been raised.

A sad story of degeneracy reaches us from Rangoon. Theebau, the King of Burmah, who instigated the recent massacres of the royal family, is now "mad with drink and fear," and it is thought probable that a mission or ultimatum will be sent to him. And yet this is the monarch who a few months since was declared by royal edict to be "a direct descendant from the Kongbong dynasty, the real offspring of the Sun, and who had passed three first-class examinations with degrees of honour in the three Pitagots, thereby gaining and displaying much knowledge of matters both spiritual and temporal."

A telegram from Bombay states that in the Central Provinces the cotton crop is estimated at half that of last year.

#### Miscellaneous.

Prince Metternich's Autobiography will be published simultaneously in Vienna, London, and Paris. Mr. Bentley is the English publisher.

The *Athenaeum* tells us that Mr. Browning's "Dramatic Idyls," will be six in number. The titles of the idyls are "Martin Ralph," "Pheippides," "Halbert and Hob," "Ivan Ivanovitch," "Tray," and "Ned Bratt."

A correspondent of the *Daily News* states that Mr. Robert Browning has accepted the presidency of the new Shakespeare Society.

The Cobden Club has purchased an entire edition of Mr. Fawcett's excellent work on Reciprocity and Protection, for presentation to working-men's libraries. The circulation of such a work, which has been recently revised, will tend to counteract the poison of a retaliatory fiscal policy.

*Good Words* and the *Sunday Magazine* have been bought by Messrs. Isbister and Co. (Limited) for nearly 30,000*l.* They have also purchased the School-book Series and some other copyright volumes formerly published by Messrs. Dalry, Isbister, and Co. A new company, with which Mr. Dalry will be connected, is, the *Athenaeum* believes, being formed under the style of James Virtue and Co. (Limited), to take over the *Art Journal* and other valuable copyrights, including those issued and known as "number books," as well as the general printing and bookbinding business carried on in the City-road by Messrs. Virtue and Co.

The second new planet for this year was discovered on March 1, at Marseilles, by M. Coggia, who gives the following particulars:—Right ascension, 11h. 20m.; north declination, 5deg. 2min. Assuming that this is really a new planet, it increases the number of the asteroids to 193, of which fifty-nine have been discovered in France.

Dr. W. C. Bennett's new poems, "Songs for Soldiers," will, says the *Athenaeum*, be published next week by Messrs. Diverse and Bateman in a form which is a novelty for the first issue of a volume of verse. They will appear in quarto, sixteen pages, for 2*d.*, so as to be within the reach of every soldier. If successful, this experiment will be followed by companion issues, one of which will be the well-known "Songs for Sailors," by the same author.

**TETTENHALL COLLEGE.**—At the last Cambridge Local Examination twenty boys from this school passed—four seniors and sixteen juniors. Of these three took first, and one third class honours. Ten distinctions were obtained. Since 1870, when the present head master entered upon his duties, one hundred and sixty-five Tettenhall College boys have passed those Cambridge Local Examinations, of whom fifty-seven obtained honours. During the same period the first place in all England among the juniors was gained, and the first place and the third place among the seniors; Mr. Allan Young taking the sizarship offered by St. John's College, Cambridge, to the best candidate in Latin and Greek.

**THE PRESENT HOUSE OF COMMONS.**—In a speech at a recent meeting of the Holloway branch of the Finsbury Liberal Association, Mr. Carvell Williams drew a contrast between the work done by the last and by the present House of Commons. Of the latter, he said that it had never shown much capacity for legislative work, but the Eastern Question and the Afghan and the African wars had thoroughly demoralised it. The truth was that it was impossible to secure attention for the dry details of domestic legislation while the minds of members were occupied with foreign telegrams, replies to questions about foreign policy, and debates and divisions on votes of censure. The *Times* had lately shown a nervous apprehension that the foreign policy of the Government would not alone suffice to secure

electoral support at the dissolution, and had urged the necessity for now giving attention to home matters. The injunction, however, came too late; for the House of Commons could not suddenly free itself from exciting influences, and settle down to unexciting and steady work. There was no remedy but another appeal to the people, who, notwithstanding Lord Beaconsfield's talk about the world's being governed by sovereigns and statesmen, were the true source of political power. The Liberals, however, had to see to it that the appeal should be to an enlightened and earnest people.

**THE WORKING CLASSES AND THE ZULU WAR.**—At a fully-attended meeting of the Workmen's Peace Association, held on Saturday night at the offices, Buckingham-street, Strand, Mr. Howard Evans, chairman, presiding, a petition to Parliament was unanimously agreed to, stating that they believed that the war with the Zulus was entered upon without the slightest provocation on their part, it never having been proved that they have displayed any other than a friendly spirit towards the British authorities. The petitioners further regard with feelings of sadness and abhorrence the spirit of revenge which is being displayed towards the Zulus because of the victory which they recently achieved, and beg the honourable House to remember that they were simply doing what the petitioners, in common with their countrymen generally, are repeatedly told is the duty of every good citizen—namely, defending their country from foreign invasion. They also respectfully urge that as the heathen Zulus have studiously refrained from crossing the frontier, and appeared resolved to act solely on the defensive, they have set an example of forbearance and magnanimity which, as a professedly Christian nation, we should do well to imitate. They are fully satisfied that Her Majesty's Government would not have dared to enter upon a contest with a great Power upon the frivolous pretexts used to justify the Zulu invasion, and they consider it an absolute duty to at once stop the war, apologise to the ruler of Zululand for the wrong done him and his people, make every needful reparation in our power, and thus by the force of example prove that as a Christian nation we practice what we preach.

**THE POSITIVISTS.**—We gather from a sermon of Dr. Bridges, printed by Wyman, of Great Queen-street, and preached "on the 1st Moses, in the ninety-first year of the Western Revolution," at "the Eleusis Club, Chelsea," that there is a split in the rank, or rather ranklet, of the Positivists. Some of the English Positivists give in their adhesion to the French high priest of Positivism, M. Lafitte, while others remain loyal to the English high priest, Mr. Congreve. The schism appears to concern the relative value to be attached to scientific and to moral culture respectively, the French high priest—according to the rumour—attaching more value to pure science, while the English high priest lays the greater stress on pure morality. As the schism, so far as it concerns the English Positivists, splits a Church of perhaps seventeen members or thereabouts into two sections, one of which may henceforth be without a leader, the English people will scarcely be convulsed by the news. But we confess ourselves curious to observe the effect produced on the ineffable authoritativeness of Positivist dogma. Will the philosophic egotism of each fragment rise as high as that of the former whole? Will the Church whose Delphi is in Paris promulgate oracles as imposing as the Church whose Delphi is in London, or will a vestige of humility touch either or both? For ourselves, we imagine that, if the Positivist Church resolved itself into its atoms, so that each Positivist had to become his own high priest, the authoritative grandeur of the individual egotisms would not be perceptibly impaired.—*Spectator*.

**SIR WILFRID LAWSON'S RESOLUTION.**—In the division upon Sir Wilfrid Lawson's resolution, on Tuesday night, the minority in its favour was composed of 145 Liberals, 15 Conservatives, and 6 Home Rulers; whilst the majority against it was made up of 218 Conservatives, 31 Liberals, and 5 Home Rulers. Of the members of the late Cabinet, Mr. Bright, Mr. Forster, and Mr. Stanfeld voted with Sir Wilfrid Lawson; while the Marquis of Hartington, Mr. Childers, Mr. Goschen, and Mr. Lowe voted against the resolution. On June 27 last, when the hon. member for Carlisle moved the second reading of the Permissive Prohibitory Liquor Bill, it was rejected by 278 votes to 84. In the first year of the late Parliament 87 voted for the bill and 193 against it; in 1870 the numbers for it rose to 90, and the opponents sank to 121; in 1871 the supporters were 124, but the opposition increased in still greater proportion, and became 206; in 1872 a division was avoided by a prolongation of the debate; in 1873 Sir Wilfrid Lawson's adherents numbered 81, and his opponents rose to 321; in 1874 the numbers were 75 and 301 respectively; in 1875 86 members voted with Sir Wilfrid Lawson, and 371 against; and in 1876 there were 81 ayes and 299 noes. A crowded meeting of the supporters of the United Kingdom Alliance, from various parts of the kingdom, was held on Wednesday at the offices, 52, Parliament-street, S.W., when Sir Wilfrid Lawson, M.P. (who occupied the chair), was warmly received. In the course of the proceedings, which lasted three hours, the following resolutions were unanimously adopted:—"That this meeting respectfully tenders its most cordial thanks to Sir Wilfrid Lawson, Mr. Hugh Birley, and the whole of the right hon. and hon. members who yesterday spoke, voted, or paired, in support of the local option resolution, believing that the principle it embodies ought to be in practical operation along with any

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conditions affecting the liquor traffic as a measure of just protection to each local community." "2. That all friends of temperance, social reform, and moral progress, in the various constituencies throughout the United Kingdom, should feel encouraged by the character of the debate and the result of the division on Sir Wilfrid Lawson's resolution, and that they should continue and concentrate their electoral influence in view of the coming general election, so as to ensure the speedy and triumphant success of the great and patriotic enterprise in which they are engaged."

**THE LATE ALDERMAN WHITEHEAD, OF BRADFORD.**—Alderman William Whitehead, spinner and manufacturer, of Bradford, died, after a short illness, on Friday night, in his 58th year. He was a member of the Baptist body, having been for many years an active member of the Baptist church at Westgate, so long presided over by the Rev. Henry Dawson, and latterly by the Rev. James Dann. Very recently Mr. Whitehead presented 1,000/- towards a chapel building scheme promoted by the minister and members of that place of worship, and he was a generous contributor to the Baptist Annuity Fund. For nearly thirty years he was superintendent of the New Leeds School, and throughout that long period remained its staunchest friend. It is only two or three years since he retired from the position, but not before the interest had grown so strong that the erection of a large and handsome chapel became a certainty, and of this structure Mr. Whitehead had the pleasure to lay the foundation-stone in November, 1877. Since 1853 he had, with the exception of some brief intervals, been an active, prominent, and valuable member of the Bradford Town Council. He was an advanced Liberal, and Chairman of the Bradford Three Hundred, and had exerted his influence with marked success in effecting the recent compromise between the advanced section of the party and the friends of Mr. Forster, M.P. In reference to the deceased the *Bradford Observer* says:—"His position in reference to the great moral and religious movements of his time was always clear and well defined. A man of strong convictions, which he held most tenaciously, he yet knew well how, in his advocacy, to exhibit the *savoir-vivre* in happy combination with the *fortiter in re*. To this was probably largely due the fact that, although ever most pronounced in his opinions, he was able to attach to himself, and maintain in friendship, men whose ideas varied greatly from his own. He was always equally ready to help with his purse in the furtherance of any object connected with the extension of religion as viewed from a catholic standpoint, and many of the movements which have sprung into being during the most recent periods are largely indebted to him for substantial assistance. His end was calm and peaceful. As lately as the morning of the day on which he died, he attempted to send messages bearing upon some departments of the municipal work in which he took both interest and delight. And, in full harness—while, so far as years were concerned, it was yet day with him—he lay down to die. Surrounded by those who knew him, in the innermost circle in which he moved, only to love, reverence, and trust in him, he calmly breathed his last." Mr. Whitehead had been twice married, and leaves a widow, and son, and daughter. He was nephew of the late Mr. Miles Illingworth, and was consequently cousin to Mr. Alfred and Mr. Henry Illingworth, of Manningham.

### Gleanings.

What class of men is it that must always have their glass before they begin their day's work?—  
Glaziers.

A clock is being exhibited at Paris which fires a shot every hour. Somebody says that its great practical utility is "to kill time."

An American paper says that after all it may be the shortest as well as the cheapest plan to bring the heathen to Christian lands to be converted. There are said to be 1,000 Chinese boys and girls in the Protestant Sunday-schools of the Pacific coast.

An editor says that the North Pole is now returning the compliments which hitherto been paid to it by expeditions in search of it, "and is now searching for us, and by the indications of our thermometer we think it won't be long before it will find us."

The most fashionable spring bonnets are of black lace. The shape varies according to taste, but in any case is completely covered with ruches and plaitings of black lace. A spray of spring flowers is fastened at the side, and sometimes there is a fringe of blossoms round the brim.

A poor crofter who had scant pasture for his pet cow one day tethered her on the summit of a barren hillock on his bit of land, where sand and stones were far more plentiful than vegetation, and, looking around him, exclaimed, "Well, Rosie, if you haven't much to eat, you have, at any rate, a splendid view!"

**THE CRUELTIES OF FASHION.**—The wholesale destruction of birds for the adornment of ladies' bonnets is really assuming scandalous proportions, if it be true, as I have seen stated, that a German dealer recently received a consignment of 32,000 dead humming-birds, 80,000 corpses of various aquatic birds, and 800,000 pair of wings. As, owing to the substitution of birds for ribbon, the ribbon trade of Coventry is suffering, I would

suggest that ladies of fashion might do both their fellow-creatures and the birds much good by reverting to ribbons for the adornment of their headgear.—*Truth.*

**EXTRA OFFICIAL.**—A certain curate, a contemporary tells us, was asked to dine with his squire one Sunday not a hundred miles from Salisbury Plain. The squire was an old gentleman who dined at four o'clock, and, as it was rather a hard matter to get through the service decently in time to keep the appointment, the curate told his clerk that they would for once dispense with the singing. To his horror, the clerk, at the moment when singing should have intervened, jumped up, and said, "I gies notice there is no singin' this Sunday afternoon 'cos parson's goin' to dine with the squire."

**LONGFELLOW AND HIS JUVENILE FRIENDS.**—The seventy-second birthday of Henry Wadsworth Longfellow was recently celebrated by the children of Cambridge presenting him with a chair made of the spreading chestnut tree under which the village smithy stood until the march of improvement swept tree and smithy aside. Around the seat, in raised letters, are the lines beginning—

And children coming home from school.  
Nothing could be more appropriate than the gift of the "living poems" of Cambridge to its oldest living poet.—*Echo.*

**THE ADVENTURE OF A WEDDING RING.**—Early last week, after a business gentleman had gone to Truro, his wife went into the back yard to feed the fowls. Shortly afterwards she missed her wedding ring, and at once made a search, but in vain. Upon the husband's return another search was made with a like result. In the evening, however, the wife suggested that it was possible the ring might have fallen off her finger and been swallowed by one of the fowls. At first the husband ridiculed the idea, but eventually he thought there would be no harm in feeling the "crops" of the fowls, which he did, and after "feeling" about twenty (more or less) he fancied he felt the ring in the "crop" of a cock six or seven months old. In a trice the head of the young cock was severed from its body, and, sure enough, the ring was found inside its "crop."

**THE WEDDING CAKE FOR THE ROYAL MARRIAGE** was thus described before it went the way of all such artistic adjuncts of bridal ceremonies:—The bridal cake stands five feet six inches in height, and is shaped as a temple—base, columns, vaulted roofs and ornamentation cast in white sugar. It was built in the confectionery of the castle by Mr. Ponder. The superstructure consists of two vaulted roofs beautifully chased and supported by admirably proportioned pillars with Corinthian capitals. At the four corners of what may be called the lower chamber are stationed four female figures, as clearly cut as if they had been chiselled, emblematic of the four continents—Europe, Asia, Africa, and America—whilst at intervals are Cupids driving swans or doves. Within the balustrade, made up of dwarf pillars joined by a filigree-work of fine lace, are the figures of Cupid and Psyche, whilst in plaques of sugar, on white satin panels, are the English and Prussian arms. The various pedestals bear the interwoven monogram of bride and bridegroom, whilst the base is richly decorated with scroll brackets, from which are suspended festoons of orange blossoms. There was also provided by the same artiste for table decorations some five hundred bonbons of every conceivable design in form and colour.

### Births, Marriages, and Deaths.

#### MARRIAGE.

**CURWEN—KNAGGS.**—March 12, at Stratford Congregational Church, by the Rev. J. Curwen, father of the bridegroom, assisted by the Rev. J. Knaggs, father of the bride, Herbert Curwen, of Upton, E., to Annie Knaggs.

**SPENCE—MARSHALL.**—March 13, at the Congregational Church, Tynemouth, by the Rev. Alfred Norris, Joseph Shewell, son of Joseph Spence, to Alice Mary, second daughter of Frank C. Marshall, both of Tynemouth.

**GUTTRIDGE—HASLAM.**—March 13, at Moor-lane Methodist Free Church, Preston, by the Rev. John Guttridge, father of the bridegroom, assisted by the Rev. G. H. Turner, the Rev. William Alfred Guttridge, B.A., of Cambridge, to Ellen, second daughter of John Haslam, Esq., J.P., of Ashton Bank, Preston.

#### DEATH.

**SMITH.**—March 17, at his residence, Moss Hall-grove, Finchley, Mr. George Smith, of the firm of Cassell, Smith, and Co., Fenchurch-street, aged 59. For twenty years Deacon of Kentish Town Congregational Church.

**THROAT IRRITATION.**—Soreness and dryness, tickling and irritation, inducing cough and affecting the voice. For these symptoms use Epps's Glycerine Jujubes. Glycerine, in these agreeable confections, being in proximity to the glands at the moment they are excited by the act of sucking, becomes actively healing. Sold only in 6d. and 1s. boxes, labelled "JAMES EPPS & CO., Homeopathic Chemists, London." A letter received:—"Gentlemen—it may, perhaps, interest you to know that, after an extended trial, I have found your Glycerine Jujubes of considerable benefit (with or without medical treatment) in almost all forms of throat disease. They soften and clear the voice. In no case can they do any harm—Yours faithfully, GORDON HOLMES, L.R.C.P.E., Senior Physician to the Municipal Throat and Ear Infirmary."

**DO YOUR "DYING" AT HOME.**—A sixpenny bottle of Judson's Magenta will dye a table cover or a small curtain completely in ten minutes in a pailful of water. Silk scarfs, veils, braid, ribbons, may be dyed crimson, scarlet, violet, &c., in a basin of water. Judson's Dyes. Sold by chemists everywhere.

**LUMBAGO.**—Instant relief and speedy cure by using "Dredge's Heal All." Of all chemists, 1s. 1d. a bottle.

"COCA LEAF, WORDSWORTH'S CHEMICAL FOOD OF HEALTH," prepared from "Erythroxylon-Coca," the successful remedy for debility, nervousness, neuralgia, sleeplessness, and rheumatism. 1s. 1d., 2s. 9d., 5s., and 15s.; sent free on receipt of P.O.O.—H. Wordsworth and Co., Homeopathic Chemists, 6, Sloane-street, Knightsbridge, London.

**WARNING! RECKITT'S PARIS BLUE.**—The marked superiority of this Laundry Blue over all others, and the quick appreciation of its merits by the public have been attended by the usual results—viz., a flood of imitations. The merit of the latter mainly consists in the ingenuity exerted, not simply in imitating the square shape, but making the general appearance of the wrappers resemble that of the genuine article. The manufacturers beg therefore to caution all buyers to see "Reckitt's Paris Blue" on each packet.

**PERFECTION.**—**MRS. S. A. ALLEN'S WORLD'S HAIR RESTORER** is offered to the public with full confidence in its merits. Testimonials of the most flattering character have been received from every part of the world. Over forty years the favourite and never-failing preparation to restore grey hair to its youthful colour and lustrous beauty, requiring only few applications to secure new and luxuriant growth. The soft and silky texture of healthy hair follows its use. That most objectionable and destructive element to the hair called Dandruff is quickly and permanently removed. Sold by all Chemists and Perfumers.

**HOLLOWAY'S PILLS.**—In the complaints peculiar to females these Pills are unrivaled. Their use by the fair sex has become so constant for the removal of their ailments that barely a toilet is without them. Amongst all classes, from the domestic servant to the peeress, universal favour is accorded to these renovating Pills; their invigorating and purifying properties render them safe and invaluable in all cases; they may be taken by females of all ages for any disorganisation or irregularity of the system, speedily removing the cause and restoring the sufferer to robust health. As a family medicine they are invaluable for subduing the maladies of young and old.

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Dr. HASSALL says—"Soft and Mellow, Pure, well Matured,  
and of very Excellent Quality."

The Gold Medal Dublin Exhibition, 1865.  
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F R Y ' S C O C O A .

Fry's Celebrated Caracas Cocoa, 1s. 4d. per lb.

MR. ERASMUS WILSON, F.R.S.,

Writes in the "Journal of Cutaneous Medicine" that

## PEARS' TRANSPARENT SOAP

"Is an article of the nicest and most careful manufacture,  
and one of the most refreshing and agreeable of balms for the skin."

OF CHEMISTS AND PERFUMERS EVERYWHERE.

## FOR JELLIES USE

NELSON'S OPAQUE GELATINE,

NELSON'S CITRIC ACID,

NELSON'S ESSENCE OF LEMON,

A New and Economical Recipe in each Packet of Gelatine

BOXES containing

12-6d. Packets GELATINE,

12-3d. CITRIC ACID,

1-ls. Bottle ESSENCE OF LEMON,

Sufficient to make 12 Quarts Jelly,

PRICE 10s.

May now be obtained by order from all Grocers, Italian Warehousemen, &amp;c., &amp;c. The several articles may also be bought separately as heretofore.

A CHURCH OF ENGLAND MINISTER'S WIFE writes that "she saves ten shillings a fortnight by using Harper Twelvetrees' 'VILLA' WASHER, WRINGER, and MANGLER; and although she permits no rubbing, the linen is beautifully cleansed, and is much clearer than when done by hand, while the saving in mending has been astonishing." £5 5s. Carriage paid; free trial; easy payments, or ten per cent. cash discount. Harper Twelvetrees, Laundry Machinist, 40, Finsbury-circus, London, E.C. Works, Burdett-road, Bow, E.

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HOPGOOD & CO.'S NUTRITIVE and SEDATIVE HAIR CREAM has the Testimony of EMINENT PHYSICIANS to its "surprising" and "unfailing success." Sold by Chemists and Perfumers. Also Sedative and Cold Cream, 6d., 1s., and 2s. 6d.

Possessing all the properties of  
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BROWN & POLSON'S  
CORN FLOUR

Is a world-wide Necessary

FOR  
THE NURSERY, THE SICK-ROOM  
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FOOD OF HEALTH.

8d. per pound.

One meal a day would give Health to  
Thousands who are now suffering from  
Indigestion, Constipation,  
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DR. ROOKE'S ORIENTAL PILLS  
AND SOLAR ELIXIR.

These well-known family medicines have had a continually-increasing sale throughout the United Kingdom and the British Colonies since their first introduction in 1838, and are especially noted for their strengthening and restorative properties. Hence their invariable success in the relief and cure of Indigestion, Liver Complaints, Asthma and Bronchitis, Pulmonary Consumption, Rheumatism, Gout, Scrofuls, General Debility, and all Diseases of the Nervous System, whether arising from sedentary mode of life, unhealthy occupation, insalubrious climate, or other cause whatsoever.

The Oriental Pills are sold in boxes at 1s. 1d. and 4s. 6d. each. The Solar Elixir in bottles at 4s. 6d. and 11s. each Both to be obtained of all Chemists.

## DR. ROOKE'S ANTI-LANCET.

All who wish to preserve health and thus prolong life should read Dr. Rooke's "Anti-Lancet," or "Handy Guide to Domestic Medicine," which can be had gratis from any chemist, or post free from Dr. Rooke, Scarborough. Concerning this book, the late eminent author Sheridan Knowles observed:—"It will be an incalculable boon to every person who can read and think."

CROSBY'S BALSAMIC COUGH  
ELIXIR.

Opiates, Narcotics, and Squills are too often invoked to give relief in Coughs, Colds, and all Pulmonary Diseases instead of such fallacious remedies, which yield momentary relief at the expense of enfeebling the digestive organs, and thus increasing that debility which lies at the root of the malady, modern science points to CROSBY'S BALSAMIC COUGH ELIXIR as the true remedy.

## DR. ROOKE'S TESTIMONIAL.

Dr. Rooke, Scarborough, author of the "Anti-Lancet," says—"I have repeatedly observed how very rapidly and invariably it subdued Cough, Pain, and Irritation of the Chest in cases of Pulmonary Consumption, and I can, with the greatest confidence, recommend it as a most valuable adjunct to an otherwise strengthening treatment for this disease."

This medicine, which is free from opium and squills, not only allays the local irritation, but improves digestion and strengthens the constitution. Hence it is used with the most signal success in Asthma, Bronchitis, Consumption, Coughs, Influenza, Night Sweats of Consumption, Quinsy, and all affections of the throat and chest.

Sold in bottles at 1s. 9d., 4s. 6d., and 11s. each, by all respectable chemists, and wholesale by Jas. M. Crosby Chemist, Scarborough.

"Invalids should read Crosby's Prize Treatise on 'Diseases of the Lungs and Air Vessels,' a copy of which can be had gratis of all Chemists.

By Dr. BARR MEADOWS, Physician to the National Institution for Diseases of the Skin.—Seventh Edition, post free, 32 Stamps.

ERUPTIONS: their Real Nature and Rational Treatment; with Remarks on the Abuse of Arsenic, Mercury, and other Reputed Specifics.

G. Hill, 154, Westminster Bridge Road.

## HOOPING COUGH.

## ROCHE'S HERBAL EMBROCATION.

THE CELEBRATED EFFECTUAL CURE without internal medicine. Sole Wholesale Agents, W. Edwards and Son, 187, Queen Victoria-street (formerly of 67, St. Paul's Churchyard), London, whose names are engraved on the Government Stamp.

Sold by most Chemists. Price 4s. per bottle.

THE MIRACULOUS CURE for CORNS (BRODIE'S REMEDY) gives immediate relief from pain, and speedily cures the most obstinate corns. All sufferers should try it. Sold by all chemists, or sent direct for 15 stamps.—LAWRENCE and Co., 485, Oxford-street, London.

EXCELSIOR GAS BATH, £5 10s. Od. Reflector Cooking Stoves from 10s. 6d. Sole maker G. SHREWSBURY, 59, Old Bailey, E.C. Factory Barrington-road, S.W.

"FOR the BLOOD is the LIFE."—See Deuteronomy, chap. xii., verse 23.

CLARKE'S WORLD-FAMED BLOOD  
MIXTURE.

The GREAT BLOOD PURIFIER and RESTORER, For cleansing and clearing the blood from all impurities, cannot be too highly recommended.

For Scrofula, Scurvy, Skin Diseases, and sores of all kinds it is a never-failing and permanent cure.

It Cures Old Sores, Cures Ulcerated Sores on the Neck, Cures Ulcerated Sore Legs, Cures Blackheads, or Pimples on the Face, Cures Scurvy Sores, Cures Cancerous Ulcers, Cures Blood and Skin Diseases, Cures Glandular Swellings, Clears the Blood from all Impure Matter, From whatever cause arising.

As this Mixture is pleasant to the taste, and warranted free from anything injurious to the most delicate constitution of either sex, the Proprietor solicits sufferers to give it a trial to test its value.

Thousands of Testimonials from all parts.

Sold in bottles, 2s. 6d. each, and in cases containing six times the quantity, 11s. each—sufficient to effect a permanent cure in the great majority of long-standing cases—BY ALL CHEMISTS AND PATENT MEDICINE VENDORS throughout the United Kingdom and the world, or sent to any address on receipt of 30 or 132 stamps by

F. J. CLARKE, Chemist, High Street, Lincoln.

Wholesale—All Patent Medicine Houses.

**THE HIBBERT LECTURE, 1879.**—A Course of Six Lectures on "The RELIGION of EGYPT" (in continuation of the Course on "The RELIGIONS of INDIA," delivered last year by Professor MAX MULLER), will be delivered by P. LE PAGE RENOUF, Esq., at the STEINWAY HALL, LOWER SEYMOUR STREET, Portman-square (formerly known as "The Quebec Institute"), at 5 o'clock in the afternoon of the following days, viz.:—Thursday, 24th April; Thursday, 1st May; Thursday, 8th May; Thursday, 15th May; Thursday, 22nd May; Thursday, 29th May.

Admission to the Course of Lectures will be by Ticket, without payment. Persons desirous of attending the Lectures are requested to send their names and addresses to Messrs. WILLIAMS and NORGATE, 14, Henrietta-street, Covent Garden, W.C., not later than 5th April, and as soon as possible after that date tickets will be issued to as many persons as the Hall will accommodate.

**HOME and SCHOOL for the SONS and ORPHANS of MISSIONARIES, BLACKHEATH.** The ANNUAL MEETING of the Subscribers and Friends of the above Institution will be HELD at the SCHOOL-HOUSE, Blackheath, on THURSDAY EVENING, MARCH 27TH.

The Chair will be taken at Seven o'clock.

Several Ministers, Missionaries, and other Gentlemen will address the Meeting.

JOSEPH MULLENS, Hon. Secretary.

#### APPRENTICESHIP SOCIETY.

The Next HALF-YEARLY ELECTION will take place at the MEMORIAL HALL, Farringdon-street, on TUESDAY, MARCH 25, 1879.

The POLL will commence at Twelve o'clock and close at One precisely.

J. VALE MUMMERY, President.  
W. GAGE SPICER, Esq.  
J. MARCHANT, Hon. Secretary.

**ARMY SCRIPTURE READERS' and SOLDIERS' FRIEND SOCIETY,** 4, Trafalgar-square, Charing-cross, W.C.—SCRIPTURE READERS to our TROOPS in ZULULAND.—The appalling tidings received from Zululand have filled numberless hearts with deep, deep sorrow, and surely it is not stating too much when we assert that the heart of every Briton has throbbed with grief at the sudden and unlooked-for calamity which has been allowed to overtake a portion of our army at Rorke's Drift on the 22nd of January—over 300 noble, gallant souls hurried into eternity, summoned to meet the Judge of quick and dead—a battalion of the British Army annihilated! a colony in danger! Such is the stern reality.

It is not for those who are gone that we plead—they are beyond our reach, we shall never forget them—but for the living, many of whom may at this moment be suffering from wounds and disease, we do ask your assistance; not for the poor perishing body, but for the never-dying soul, we seek some measure of relief in providing, if only in a slight degree, the spiritual comfort which always accompanies the reading of God's Holy Word.

Thousands of our soldiers are now embarking, whilst we address you, from these peaceful shores, to join the few who are left to stem the torrent, and protect the colony of Natal; and right noble is the spirit of those who are thus hastening to share the perils of war with their comrades, to lay down their lives if needs be at the call of their Queen and their country. Shall not we, who value God's blessed Word, and the peace its reading brings to the heart, shall not we at this time, in some way, contribute towards the spiritual wants of our noble soldiers?

Our Society is most anxious that two Scripture Readers should leave England at once for Zululand, to work amongst our troops; but the expense of sending them forth will be considerable, and to meet this we confidently appeal to all who love our soldiers, and care for their spiritual, their truest welfare, to help at this time.

It is encouraging to know that in almost every regiment embarking there are Bible Classes, and many men who love the Lord; and it is to enable them to have one who is so thoroughly appreciated by them, and who can so materially aid, that we ask assistance, and we ask it in our Lord's name. We need not apologise for asking for immediate aid.

PIERS C. CLAUGHTON, Chaplain-General.  
J. W. F. SANDWITH, Hon. Secretary.

WILLIAM A. BLAKE, Secretary.

Contributions will be thankfully received by the Hon. Secretary, Colonel J. W. F. Sandwith; by the Secretary, Mr. William A. Blake, at the Offices, 4, Trafalgar-square, Charing Cross; Vesty Weston Holt, Esq., No. 17, White-hall-place; at the Bankers, National Provincial Bank of England, 212, Piccadilly.

#### MANCHESTER NEW COLLEGE, LONDON.

"The College adheres to its original principle of freely imparting Theological knowledge, without insisting on the adoption of particular Theological doctrines."

The Trustees of Manchester New College offer for Competition TWO SCHOLARSHIPS of £50 per annum, tenable for two years, at any British or Irish University.

At the time of receiving the Scholarship, each Scholar is to furnish a written statement that it is his bona fide intention to enter Manchester New College as a Divinity Student the first session after graduation.

The EXAMINATION will be held at UNIVERSITY HALL, GORDON SQUARE, LONDON, W.C., on THURSDAY and FRIDAY, MAY 8th and 9th, at nine a.m. For further particulars apply to,

R. D. DARBISSIRE, Esq., B.A.,  
26, George street, Manchester; or,  
Rev. CHARLES BEARD, B.A.,  
13, South Hill-road, Liverpool.

#### GLEN LYON HOUSE, SCHOOL for YOUNG LADIES, WEST HILL, SYDENHAM.

Principal, Miss SYKES, assisted by competent Governesses and Professors.

Terms and references on application.

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"In union with the College of Preceptors."

Principal—Mr. J. THORNTON, M.C.P.

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Rev. A. Hannay, Sec. Congregational Union.  
Rev. G. Twentyman, M.A., B.D., New Barnet.  
Rev. J. B. Figgis, M.A., Brighton.

Terms 30 to 40 guineas (a reduction to ministers' sons).

Note.—Twenty-two of Mr. Thornton's pupils have gained special certificates for BOOK-KEEPING.

Thornton's Book-keeping Primer, cloth, 2s. 6d.

**HOUSE PROPERTY and INVESTMENT COMPANY** (Limited), 92, Cannon-street, London, E.C., seven doors east of the Cannon-street Station. Capital, £1,000,000, in 40,000 fully paid-up shares of £25 each, for the Purchase and Sale of productive and progressive House Property, and Improving the Dwellings of the Working Classes on the self-supporting principle. Registered March 15, 1876.

##### CAPITAL ALLOTTED.

1st issue, at par.....	4,000 shares	Amount .....	£100,000
2nd "	£1 prem. 4,000 "	" .....	100,000
3rd "	£2 prem. 4,000 "	" .....	100,000
4th "	£3 prem. 4,000 "	" .....	100,000
5th "	£4 prem. 4,000 "	" .....	100,000

Total ..... 20,000 Total ..... £500,000

Sixth Issue, 4,000 Shares, £25, at £5 per share premium, are in course of allotment.

Reserve Fund upwards of £25,000.

Various profitable re-sales have been made.

The present premium has been fixed to place on a fair level the old shareholders and present entrants.

The premium on the Seventh Issue will be fixed by the Board at such a sum as will protect the then existing shareholders, having in view the constantly increasing prosperity of the Company.

Estates purchased 121, for £546,783.

Shareholders 1,798.

Current rate of interest on Shares, SIX PER CENT.

For Report and Balance Sheet, Share Application Form, and Pamphlet, entitled, "Seventeen Facts about the House Property and Investment Company," apply to

W. H. BASDEN, Secretary.

#### CLERICAL, MEDICAL, and GENERAL LIFE ASSURANCE SOCIETY.

18, St. James's Square, London, S.W.

City Branch: Mansion House Buildings, E.C.

##### FINANCIAL RESULTS.

Annual Income .....	£279,000
Assurance Fund .....	£2,181,000
Bonus added to Policies in January, 1877	£287,000
Total Claims by Death paid .....	£3,897,000
Subsisting Assurances and Bonuses .....	£6,375,000

##### DISTINCTIVE FEATURES.

CREDIT of half the first five Annual Premiums allowed on whole-term Policies on healthy Lives not over 60 years of age.

ENDOWMENT ASSURANCES granted, without Profits, payable at death or on attaining a specified age.

INVALID LIVES assured at rates proportioned to the risk.

CLAIMS paid thirty days after proof of death.

##### REPORT, 1878.

The 54th Annual Report just issued, and the latest Balance Sheets rendered to the Board of Trade, can be obtained at either of the Society's Offices, or of any of its Agents.

GEORGE CUTCLIFFE, ACTUARY AND SECRETARY.

#### WEIR'S 55s. SEWING MACHINES, Lock, Chain, and Twisted Loop Stitch. All one price. Simple, Silent, Reliable, Durable. Guaranteed. No extras. Month's free trial. Easy terms of payment. Carriage paid. Prospectus free.

J. G. WEIR, 2, Carlisle-street, Soho-square, W.

#### HEAL AND SON

HAVE ON SHOW THE LARGEST STOCK IN LONDON OF

#### BEDROOM FURNITURE.

HEAL and SON'S CATALOGUE, with 450 designs of Bedsteads and Bedroom Furniture, with Price List of Bedding, sent free by post.

195, 196, 197, 198, TOTTENHAM COURT ROAD, LONDON, W.

#### DEWHURSTS' SUPER GLACÉ THREAD,

(Soft Finish), in White, Black, and Colours,

#### SUPER SIX-CORD, AND CROCHET COTTON,

Were awarded Medals for their excellent quality at the Vienna, Philadelphia, and Paris International Exhibitions.

##### MANUFACTURED BY

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LONDON WAREHOUSE—12, BREAD STREET, CHEAPSIDE.

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#### HOUSEHOLD FURNITURE

IN GOOD TASTE AT VERY MODERATE COST.

#### C. BARTHOLOMEW & CO.,

CABINET MAKERS AND UPHOLSTERERS,

3 & 14, PAVEMENT, AND ROPEMAKER STREET, FINSBURY, E.C.

NEW ILLUSTRATED CATALOGUE FREE ON APPLICATION.

#### PEW FURNITURE.

THOS. BROWN and SON, Church Furnishers, 14, Albert-street, Manchester. CUSHIONS, HASSOCKS, SEAT MATS. Estimates and Contracts Free.

Published by W. R. WILDOX, at No. 18, Bouvier Street, London; and Printed by R. K. BURT and Co., Wine Office Court, Fleet Street, London.—Wednesday, March 19, 1879.

##### TO BE SOLD BY AUCTION.

Galvanised Corrugated Iron Roofing, Iron Churches and Buildings, &c.—To Landed Proprietors, Agriculturists, Clergymen, Manufacturers, &c.

ISAAC DIXON and CO. (Limited) are closing their business in March, and have instructed Mr. CHARLES COSTIGAN to Sell by Auction, on Tuesday, the 25th inst., at Eleven o'clock prompt, at the Windsor Ironworks, Speke-lane-street, near Edgehill Station, Liverpool, without reserve, the entire of their remaining STOCK, which embraces a very large, varied, and excellent assortment of high-class manufactures, including about 19,000 best quality Galvanised Corrugated Iron Roofing Sheets, various sizes, most of them unusually thick; 39 complete well-finished Iron Roofs, from 30 feet to 100 feet long; 13 plain Iron Buildings, from 16 feet to 50 feet long; 10 neat Iron Churches and Chapels to seat from 300 to 100; 6 neat Iron Buildings, suitable for Schools, Mission-rooms, &c. Also large quantities ridging gutters, pipes, patent felt, galvanised screws, nails, rivets, bolts, washers, cut nails, creasing, finials, flat, round, plate, hoop and sheet iron, foundation plates, cast shoes, and other iron manufactures, some flooring boards, and other timber.

The goods are new, and buildings will be guaranteed complete; all will be put in convenient lots to suit all buyers.

Catalogues, ready ten days before sale, may be had from Isaac Dixon and Co. (Limited), Windsor Ironworks, Liverpool; or Mr. Charles Costigan, 131, Park-road, Liverpool, and meantime all information from Messrs. Dixon.

#### THE GOVERNMENTS STOCK INVESTMENT COMPANY (Limited).

Established 1872.

Paid-up Capital .... £500,000.

##### INTEREST ALLOWED ON DEPOSITS.

5*½* per Cent. for Five Years and upwards.

5 per Cent. for ONE Year and upwards.

Less than One Year according to Bank rates.

Deposit Notes issued under the Seal of the Company, with cheques or coupons attached for half-yearly interest.

SECURITY TO DEPOSITORS.—The Securities in which their moneys are invested and the additional guarantee of the Paid-up Capital.

Prospectuses and full information obtainable at the Office, 52, Queen Victoria-street, E.C.

A. W. RAY, Manager.

##### SIX PER CENT. DEBENTURE STOCK.

#### BRISTOL PORT AND CHANNEL DOCK COMPANY.

Issue of £80,000 Six per Cent. Debenture Stock "A," being part of £150,000 authorised under the Company's Act of Parliament, 1876.

This Debenture Stock bears interest at 6 per cent. per annum, payable half-yearly, on January 1st and July 1st in each year.

Applications for sums of not less than £100 to be sent, addressed to the Secretary, at the Company's Offices.